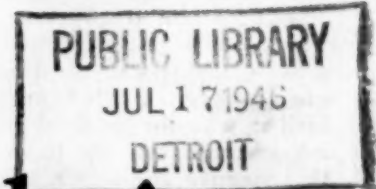


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AMERICA PRESS PUBLICATIONS

COMMENT ON THE WEEK

Rationing Food. The domestic scramble for meats, fats and dairy products continues. In the minds of the meat-packers, the dairymen and some dealers, there is merely the question of letting the situation straighten itself by allowing prices to rise and then level off. Some price rise was, of course, inevitable if subsidies were withdrawn, especially in the case of dairy products. But that is not the important question. What really matters, because it involves the lives of the starving abroad and the health of our own citizens, is that the absence of all control in the presence of inflation and short supply encourages inequitable distribution. Those who can pay, get the meats and the fats and other items. Those who can't pay—and there are plenty of them here and abroad—now get less than they did during the war. The only answer is rationing. Through it we can ensure reasonably fair distribution at home, and still send maximum quantities abroad to keep millions from starving. The food crisis cannot possibly clear up for several years. It is more important that we get to everyone at least the minimum of food than that the enemies of control be allowed to continue a very doubtful experiment with the law of supply and demand. The Government doesn't like the thought of rationing, quite understandably. It means controversy with certain special interests and the headache of enforcement. But these are a small price to pay for the lives and welfare of the people.

Only the Housewife. At mid-week, chances were slim that Congress would renew price controls in any form acceptable to the President. The same coalition of Republicans and Southern Democrats which passed the mutilated stabilization act vetoed by President Truman remained firmly in the saddle and checkmated every move by Administration forces to write an effective law. Some conservative, anti-OPA newspapers, frightened apparently by the rise in prices since controls expired on June 30, began to advocate the re-imposition of ceilings on rents and on a limited number of commodities which are in short supply and notably affect the cost of living. But Robert R. Wason, President of the National Association of Manufacturers, scorned this sort of compromise. He told a Cleveland audience of women that recovery would be impeded by the renewal of OPA in any shape or form. "Instead

of OPA," he said, "let us have 40,000,000 women like yourselves to control prices in America. . . . Left to themselves, the housewives of America will drive black marketeers out of existence." Asked to comment on buyers' strikes, which were spreading all over the country, he expressed approval of "tempered" purchasing, predicting that the accumulated savings of fifty million homes will now come into use and keep prices within reason. We hope that the gentleman is right and that the American housewife, with her accumulated hoard of refrigerators, toasters, radios, automobiles, stockings, dresses, pepper and pot-roasts, will keep American business severely in line.

The China Civil War. On June 29 the 23-day-old truce between the Kuomintang National Government and the Communists came to an end. The efforts of the two factions to reach a compromise, aided by General Marshall and his staff, were an admitted failure. The Government insisted that the Communists should surrender the

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whole of the Jehol and Chahar Provinces, the Shantung ports of Weihaiwei and Chefoo, as well as northern Kiangsu. The Communists appeared willing to meet these demands substantially, on condition that they be allowed to continue in charge of local administration, and to retain a fair proportion of military garrisons, pending the establishment of the permanent Coalition Government. To these demands the Communists received no satisfactory answer. As a consequence of this latest breakdown of peace efforts, the dark picture of economic ruin and widespread human misery grew darker still. On July 9 the U. S. Government, alarmed over growing Chinese resentment of American "interference," appointed J. Leighton Stuart, a former Presbyterian missionary in China, to succeed Patrick Hurley as Ambassador. On the same day, UNRRA suspended all except food shipments to starving China, charging the Government with black marketing and political use of supplies.

Mexican Vote. Following the most peaceful election in Mexican history—only four people appear to have been shot—the Party of Revolutionary Institutions, which is the official government party, claimed an overwhelming victory which the opposition party, the Mexican Democratic Party, termed "a gigantic electoral fraud." The PRI, with almost half the votes in, announced that its candidate, Miguel Alemán, was running far ahead of Dr. Ezequiel Padilla—1,124,494 to 171,922—but the MDP countered with the claim that Señor Padilla was leading 107,949 to 35,277. When the final results are announced they will probably correspond closely with the PRI figures. Government parties do not lose elections in Mexico. For a quarter of a century the Mexican Revolutionary Party has judiciously mixed resounding talk about social reform with widespread corruption, and it looks as if the formula were still good for a few more years. The poor, exploited Mexican people can only hope that Señor Alemán, who appears to be a more honorable man than some of his predecessors, will rise superior to the base ethical standards of his party.

Youth Is the Battleground. Two significant and far-reaching steps toward shaping the future of Europe were taken within the past week. The Russians took one; the United States in its German zone took the other. Both steps affected youth. In Hungary the Russian commander ordered a purge of political life and especially of youth organizations. This despotic step came as a serious blow to three Catholic youth organizations, and was particularly disastrous in dissolving the Federation of St. Emery, the largest organization working among teen-age boys and students. In the American zone in Germany, on the other hand, Lieut. Gen. Lucius D. Clay, deputy military governor, has approved a recommendation of the zone's Minister-Presidents for an amnesty to all young Germans born after Jan. 1, 1919. This will exempt all youth up to the age of 27 from penalties for having been members of the Nazi party, except for two specific classes who were "willing and prominent" party members and whose devotion to the party won them executive posts. This has been a generous and wise step, and will, in Gen. Clay's words, "offer encouragement to the youth of Germany to understand and develop a democratic way of life." We hope that our occupation policy, having made this wise move, will further facilitate the energetic work now shaping up in the organization of German Catholic youth. The Russian suppression of its Hungarian counterpart shows that youth is the battleground, and that Catholic youth is the hope for the democratic re-education.

Juvenile Delinquency. So far this year the increase in the crime rate has exceeded the 12.4 increase in 1945. Commenting on the situation, J. Edgar Hoover, director of the Federal Bureau of Investigation, recently declared that the vast army of criminals is now "ten times greater than the number of students in colleges and universities" and that "for every school teacher in America there are more than seven criminals." The special aptness of the comparison flows from the fact that so large a number of offenders are youths of student age. Current increases in crime Mr. Hoover attributes to:

A recession in moral fortitude, laxity in parental control, lowered moral standards, social and economic conditions, and abuses and maladministration of the penal system.

Lack of interest in the "fundamentals of matrimony" and the "proper rearing of children" should give us the greatest concern, since it contributes so largely to youthful waywardness. Crime, as Mr. Hoover and many others see it,

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thrives on unchecked juvenile delinquency. No good will come, however, from wholesale condemnation of youth. If improvement is to be effected it must follow betterment of family living and of the conditions under which youth grows up. Adults, if they are ready to accept their responsibility for lessening delinquency, must start by leading lives based sincerely on moral principles and spiritual values. They cannot inspire higher standards in youth than those to which they themselves adhere.

Toll in Crime. When crime decreases, it will be due in large measure to more consistent application of doctrinal and moral truths to daily living. Religion cannot successfully be confined to the sanctuary while the marketplace, and political, cultural and recreational activities, follow their own course. Life, to be logical, must first be moral. Mr. Hoover, speaking on the crime situation, implied as much when he asserted:

Crime is the product of our times and cannot be divorced from our social order. But we can minimize its extent by re-adapting our program to fit the changing times. The antidote for lawlessness is decency and the development of character in all our citizens. It is fundamental that we return to a realization that truth, justice and peace are the foundations of our democracy. Unless that is done we cannot minimize crime.

As Mr. Hoover states, it is the social order which needs adjustment. If we are to have law-abiding citizens, then the social structure in which youth spends its life must be based upon morals and favorable to morality. Religious and ethical instruction, important as they are, never achieved such an order of themselves. Careful analysis of social problems and practical programs are also imperative. Today, in these United States, a social order favorable to youth means a number of concrete improvements: prompt removal of a scandalous housing shortage which plays havoc with family life; better vocational and professional preparation for youth, including out-of-school cases; elimination of racial discrimination and rooting-out of narrow nationalism, bigotry and "hate" movements; more equitable distribution of economic gains, with stress upon social justice for the many rather than advantage for the few. Last, but not least, it means development of a socio-economic life in which the profit motive and desire for personal gain are subordinated to human values and to the achievement of the general welfare.

Hobbs Bill. Having been informed by Attorney General Clark that nothing in the Hobbs Bill could be construed "to repeal, modify or affect"

provisions of major pieces of existing labor legislation, President Truman signed the anti-racketeering measure on July 3. What effect the new law would have on the policy of the International Brotherhood of Teamsters (AFL), against whom it was directed, remained to be seen. The New York locals, 282, 807 and 816, are apparently determined to continue insisting that trucks entering the city from other States employ their members while making pick-ups and deliveries in the metropolitan area. Hugh E. Sheridan, impartial chairman of the New York trucking industry, pointed out that more than 1,000 out-of-town operators are covered by a contract which provides that a local driver be provided for over-the-road trucks doing business in the city. Even the operators do not seem eager to make a change that might upset the applecart. At the present time a contract is in process of negotiation between the AFL locals and the Motor Carrier Association of New York, and the head of the employers' group has announced that no demand will be made to expunge the clause requiring a union driver on trucks entering the metropolitan area. There, for the moment, Hobbs bill or no Hobbs bill, the matter rests.

Hillman Dies. In delicate health for past four years, Sidney Hillman, President of the Amalgamated Clothing Workers and Chairman of the CIO Political Action Committee, died of a heart attack on the morning of July 10. Born in Lithuania fifty-nine years ago, Mr. Hillman began early in life his struggle for the working class. After a short stay in one of the Tsar's prisons, the young reformer fled to England, where he remained only a short time. His life's work lay in the United States. Certain aspects of that work—the building of the Amalgamated Clothing Workers into one of the nation's great trade unions and the sponsorship of the Congress of Industrial Organizations—endeared him to nameless thousands of his fellow Americans. These included many employers in the clothing industry who praised his constructive policies and cooperative attitude. Other activities of Mr. Hillman aroused sharp criticism, notably his acceptance of Communist support in the 1944 fight for control of the American Labor Party. He devoted the last years of his life to promoting a full-production economy at home and lasting peace abroad. In these goals he believed most sincerely, however debatable his approach to them may at times have been. We trust that in death he will find a peace he never knew in life—and that his thirst for justice will at last be satisfied.

Mass Deportations Again. The need for haste in the formation of a United Nations agency to administer the problem of the displaced persons was underscored by the week's news. Lamentable, but not surprising, was the report that Russia had ordered non-Austrians of German descent to leave Austria's Soviet zone. The exodus, temporarily suspended, it is true, but still threatening, would have affected thousands. Ruthlessness has come to be expected in eastern Europe, but its official appearance in the west is a new phenomenon. It bids fair to break forth in the British zone in Germany, where the Military Government is considering a plan modeled on Russian high-handedness. Faced with the problem of some 220,000 Poles in D.P. camps, the British will offer them, it is to be feared, the choice of becoming Germans and living on German rations, returning home, or starving. If there is no permanent refugee organization functioning by the time UNRRA ends its services this year, Britain, faced with its own serious food shortages, will quite certainly take that unjust step and force thousands of Poles back into a land where they fear to return. In justice to Poland, to whom little enough justice has been shown, it is imperative that the United States, Britain and France—the Western Allies—make provisions for these unrepatriables after UNRRA ceases to operate.

Interracial Justice Seminar. If the Catholic Church is to make its fitting contribution toward solving the race-relations problem in the United States, a first step toward such a solution is a meeting of minds. Racial questions generate considerable heat, but this is no reason why they cannot be scrutinized under an ample supply of light. Fifty nationally known leaders, clergy and lay, in interracial justice and kindred fields met July 2-5 in Washington to discuss this field thoroughly, particularly such matters as discrimination of labor unions against Negroes and the solution of the Negro's economic problem through his integration into community life. They were called together by the Social Action Department of the National Catholic Welfare Conference. Since the main facts in the condition of minority groups in the U. S. were already thoroughly known to them, the conferees devoted themselves particularly to the very practical question of getting the knowledge of these facts and of the spiritual principles of interracial justice over to the public; and problems of organization were debated. It is hoped that, as the final outcome of the conference, the Church's work in the field of race relations will be brought to much more definite focus.

The Law and the Negro. *Criminal Justice*, journal of the Chicago Crime Commission, draws attention in its May, 1946, issue to a type of discrimination that seriously hampers all attempts by both whites and Negroes to put down delinquency and crime in Negro neighborhoods. "Almost without exception," writes Virgil W. Peterson, Operating Director of the Commission, "the various representative citizens, police officers and politicians of the [Fifth Police] district interviewed . . . criticized the type of justice that is commonly meted out." The discrimination consists in the comparatively lenient treatment of crimes committed by Negroes against Negroes, as compared with the punishment of those by whites against whites or Negroes against whites. Several police officers of the district "advised that the common judicial attitude of extreme leniency towards Negro offenders has created a difficult law enforcement problem." Respect for the police is undermined by the attitude of the judges, and "it is useless to make arrests for many minor violations which are not tolerated in other districts." People of the district expressed the opinion that "Negro offenders . . . will not realize their responsibility as citizens until the law is enforced without regard to the color or race of the offender."

Canonization Address. The occasion of Mother Cabrini's canonization drew forth from the American press some rather remarkable tributes. Editorials and the reporting of the splendor of the Vatican ceremony testified to the fact that the new saint has caught the imagination of her adopted fellow Americans. For Catholics, of course, it goes deeper than the imagination: the devotion of the 45,000 who visited her shrine in Manhattan on the day of her canonization shows that already she has become a force in our spiritual life. But of all the tributes paid her on that solemn day, it was the address of the Pope which singled out the meaning of Saint Frances Xavier for today's world. Declaring that "men need as never before the splendor and fruit of saintliness," the Pope pointed out that through Saint Frances Xavier, who spent herself for the good of many peoples and lands, "men will learn . . . that they are called to constitute a single family, which must not be divided in ambiguous and stormy rivalry, nor dissolve itself in eternal hostilities for offenses that are caused, but join in the brotherly love born from the commandment of Christ and His divine example." It would not be amiss to pray that the new saint's intercession will foster this spirit of unity when the peace conference meets in Paris this month.

WASHINGTON FRONT

AMERICAN OFFICIALS and others returning from contact with the Soviet Russians are beginning to create the impression in Washington that the Moscovites are not so smart as they are cracked up to be. They have hitherto had considerable success in creating the conviction that they are possessed of a cleverness almost diabolical, though we might have reflected that the devil is not so bright either.

That tradition of diplomatic ability is beginning to crack. The spectacle of the heavy, stolid Gromyko endlessly repeating "No" at Hunter College, followed by what we know of Molotov's floundering at Paris, has set people to wondering. After all, these Russian emissaries are not infrequently uncultivated peasants, with little knowledge of history and still less of the psychology of foreign peoples.

It begins to look, then, that when they say "no" they say it because they do not know for the moment what else to say. Presented with a proposition for which they are unprepared, all they can do is ceaselessly reject it. The only safety they know is within the shelter of a previously prepared position, and they are afraid of venturing outside of it.

This may also account for another Russian trick. When a compromise has been laboriously achieved, almost invariably they bring up a new consideration which they ask to be tacked on to the formula agreed upon, and which wrecks the whole structure. This exasperating procedure frequently yields good results for them, but it is doubtful if it is anything else than the peasant's fear of being licked in a deal.

The Russians have, of course, made great gains in Europe (often to their loss elsewhere), but it was not finesse or cleverness that did it, but plodding stubbornness or else great daring. They have been like a mass of lava blindly pushing forward.

Probably, however, the greatest source of the Communists' gains has been the stupidity of their adversaries. In some parts of this country every proposal for the relief and welfare of the poor has promptly been branded as communist. It would be a great wonder if the poor did not come to the conclusion that the only friends they have are the Communists, and that on the word of the Communists' adversaries. In fact, this kind of attack has been worth millions of dollars in publicity for the Communists, who are often endowed with a reputation for strength far beyond anything they have. They have only to sit back and take it in.

WILFRID PARSONS

UNDERSCORINGS

POSTWAR EXPANSION PLANS of Catholic secondary schools filled this column of April 27. There is such compelling reason for extending Catholic education upward, through high school into college and university, that a listing of blueprints for postwar Catholic higher education is both comforting and a challenge to do even more.

► Biggest building item—student residence halls—suggests a lesson learned from war years, when colleges with residence facilities readily obtained Army or Navy training units. But residences are also good peacetime investments. They bring the advantages of Catholic higher education to out-of-town students, and are a prime factor in promoting better academic activities on the campus. Notre Dame is adding "Farley Hall" to its imposing row of residences. Fordham is building a hall for graduate students. Xavier University, Cincinnati, will add a large wing to its "Elet Hall." University of Detroit has in construction its first residence hall. Catholic University is building a residence for graduate nurses. And boarding units are planned, or in construction, at St. Thomas College, St. Paul, Minn.; St. Benedict's College, Atchison, Kan.; St. Francis College, Loretto, Pa.; St. Louis University; Aquinas College, Grand Rapids, Mich.; Marymount College, Tarrytown, N. Y.; College Misericordia, Dallas, Pa.; College of St. Rose, Albany, N. Y. and Barry College, Miami.

► Developed facilities for science is second in building programs of Catholic higher institutions. There will be new science units at Quincy College, Quincy, Ill.; Xavier University, Cincinnati (a physics building); St. Thomas College, St. Paul; St. Louis University (a building for chemistry and biology, and one for physics and geophysics); St. Mary's University, San Antonio; Emmanuel College, Boston; Mount St. Mary's College, Los Angeles, and St. Joseph's College for Women, Brooklyn.

► New library buildings are planned at Mount St. Mary's Emmitsburg, Md.; St. Joseph's College for Women, Brooklyn; St. Louis University; St. Thomas College, St. Paul; Mount St. Mary's, Los Angeles; St. Joseph's College, Collegeville, Ind., and Aquinas College, Grand Rapids, Mich. Loras College, Dubuque, Iowa, and Loyola College, Baltimore, are erecting war-memorial chapels. Memorial-activities buildings are planned at Loyola University of New Orleans and at Loras College. St. John's University, Brooklyn, will soon start erection of its new university buildings in a new location. (List to be continued) A. P. F.

MARRIAGE: SPIRITUALIZED OR WRECKED

HAROLD C. GARDINER

IT IS A FACT, known to the Church both through God's revelation and from her own long study of human nature in action, that natural goodness and decency cannot long persevere on the merely natural plane. Man cannot continue long to be a decent, good human being merely on his own efforts; either he falls from his good and decent state or he continues in it because God's grace is given him for that purpose. There cannot be, therefore, for a long period of time, such a thing as a "good pagan"—either the paganness or the goodness eventually yields.

This is true, of course, because all men are willed by God to be saved; and salvation, in the present designs of Providence under the Incarnation, means incorporation through Christ into the supernatural life. The chance for that incorporation eventually (and that does not mean necessarily late in life) comes to every man. If he refuses the chance, he becomes less than a man; if he accepts it, he becomes more. No man will get to heaven by being merely "neutral."

If there is one sphere of human activity in which this revealed truth takes on the evidence of experimental knowledge, it is in marriage. This state of life, even apart from its sacramental aspects—which come into activity when the marriage is between baptized people—is a state that has been ordained and whose essential elements have been clearly and immutably fixed by God. The proper achievement of that state, therefore, cannot be attained so long as it is judged, discussed, analyzed from the viewpoint of mere human prudence and human knowledge. Pope Pius XI set forth this fundamental truth about marriage clearly in his *Casti Connubii* when he said:

Christ Our Lord . . . restored marriage to the original purity of its divine institution . . . not by man were the laws made to strengthen and confirm and elevate it . . . in order to restore due order in this matter of marriage, it is necessary that all should bear in mind what is the divine plan and strive to conform to it. . . . They are mistaken who think that these [natural] means are able to establish chastity in the nuptial union.

The Pope acknowledges that natural means (the sciences of biology, heredity and the like) can contribute to the formation of proper ideals and approaches to marriage, but he denies that marriage will ever, or can ever, be made individually or universally successful if it is not shaped on the plan that God has made for it. And this is true, not only for Catholics, who know or can know

the fulness of the divine ideals of marriage, but for all men; for marriage, even as a natural institution and apart from its sacramental dignity, has been the object of God's special care. The Pope, knowing this, has addressed his encyclical not to the faithful only, but to "the whole human race."

Marriages, then, are, in one sense, "made in heaven," and it is futile to seek either their proper fulfillment or their permanent remedy in terms of mere human knowledge in biology or psychology. These sciences may help; they may well form the pedestrian and necessary groundwork, but it is not on them alone that stable, happy and holy marriages can be founded.

This fact, which theology and the experience of the race teach, has had marked corroboration in a recent book, *How to Pick a Mate*, by Dr. Clifford R. Adams and Vance O. Packard. There is a great deal of good common sense in the book, which jibes perfectly with the Church's attitude. Such matters as premarital experiences, marrying divorcees, women working after marriage, and so on, are well treated. There is, inevitably, the usual acceptance of instruction in the use of contraceptives, such statements as that "evidence" proves that masturbation is not a sin, etc., which vitiate the good sense the authors otherwise show.

But throughout runs the deadly presumption that marriage can be made a success—and a beautiful success, at that—merely and solely if the young couple will follow the prescriptions of this book. Not that the authors are so smug as to say just that; their assumption is rather that science has now compiled all the tests that are necessary—if the couple can answer the tests honestly and objectively, and achieve a high enough mark in them, then they can embark on marriage with the best of assurance that they will make a go of it.

Not only does the book itself labor from that naturalistic assumption; it shows conclusively that most of the young people questioned and analyzed had precisely the same attitude. The young people do not approach marriage as a plan already made, clear and immutable in its outlines, to which they must conform, but as a scrambled jig-saw puzzle that *they* are going to put together by their own ingenuity. This is indicated by one test, quoted approvingly by the authors, in which, of fifteen traits looked for in mates, girls rated "good morals" in men thirteenth in importance and the men the same quality seventh in girls. "Neatness" was much more important in the eyes of both boys and girls!

Now all these tests have their place, and the Church is the last to reprobate their judicious and

subordinated use. The Encyclical *Casti Connubii*, as a matter of fact, has a long section on the preparation proper for marriage, which antedates, in many aspects, all these modern marriage polls and their findings. But filling out a premarital "Information, Please" is not going to cure the cancer that modern marriage has developed. Only religious and spiritual ideals can do that.

And this book, indirectly, proves that very point. The authors state:

A great deal of research and counseling have now been done in the field of marriage, and the findings validated. At Penn State [where the first author is Director of the Marriage Counseling Service] hundreds of couples who were tested before marriage . . . are checked periodically after marriage to find how they are making out. Of all the marriages which the service predicted would be successful, not one has yet ended in divorce or separation. Most of the people who went ahead despite the clinic's caution are already in serious trouble or have been divorced.

This is a fine record, and no one belittles it. But is there not the assumption that human efforts and ingenuity *alone* brought about the success? If that be assumed, then why is it that all the effort and ingenuity lavished on marriage counseling have still left marriage in the horrible state in which it is today? The Penn State bureau may be uniquely successful, but it is not unique. Above all, in the past fifty years, there have been thousands of books written on marriage—some, it is true, by charlatans, but many by sincere men and women earnestly trying to give sane advice. I venture to say that a vast majority of the young people about to get married since the turn of the century have read one or other of these guide-books. There has, at the very least, been more frank discussion about marriage than our fathers and mothers ever heard in their engagement days.

No, instruction has not been lacking—and yet, what has it achieved? The book we are considering tells us:

More than one third of all the millions of marriages undertaken in the last ten years are in trouble . . . as this book is being written one marriage in five is ending in divorce—and as we get further into the postwar years the rate will probably rise to at least one failure in every four marriages. Furthermore, if the long-range trends continue, the divorce rate will be one divorce for every two marriages by 1975. . . . That's pretty depressing to contemplate when you consider that fifteen years ago the rate was one failure in fourteen marriages.

Moreover, despite the sound counsel this book gives against premarital experiences (counsel anticipated for many years by other serious and well-intentioned books), what has mere instruction achieved? It is a shocking picture to contemplate, but it is necessary for the complete realization that a purely naturalistic view of marriage

and all its adjuncts inevitably ends in degradation. A survey made in 1938, which I quote on the assumption that it is valid, states that, in 1910, fifty per cent of the men and eighty-seven per cent of the women were virgins before marriage; by 1936 this had declined to *fourteen* per cent among men and to *thirty-two* per cent among women! "The trend," the report concluded, "toward premarital sex experience is proceeding with extraordinary rapidity. If the drop should continue at the average rate shown . . . virginity at marriage will be close to the vanishing point for males marrying after 1955 and for girls marrying after 1960." If, as *How to Pick a Mate* admits, "promiscuous people are usually also emotionally unstable," and emotional instability is a very bad augury for happy marriage, it would follow that a vast majority of marriages contracted after 1960 will be poor gambles indeed.

The book we are scrutinizing does indeed, as any honest scientific study must, admit that religion has a place in making a marriage successful. For example, high rating is given in the various scores if both members of the couple attend the same church four or more times a month. But religion, in the whole study, is relegated to a subsidiary role; it is only *one* of the factors that make a happy marriage. This is indicated by the disparagement of religion that crops up from time to time. The lack of virginity in unmarried people, for example, is accounted for, among other reasons, by the fact that "religion is not so much concerned with sex *taboos* as it was a generation ago." The high divorce rate is explained partly by the fact that "unhappy married couples are not held together as much as they used to be by *bell-and-damnation religion*." (Both emphases added.)

So, in these many negative and positive ways, the whole emphasis in the matter of marriage is rather subtly shifted in the book from the religious and supernatural aspects of marriage to the purely human and natural. As I have suggested, the book is, in so far, an accurate barometer; it is thus naturalistic because, being a survey of actual marriageable people, it is a report of what they think of marriage, of the ideals they have; and it is quite clear that their ideals are not the ones that God has determined for marriage, but the goals that purely human cogitation has envisioned.

It is, of course, but another application of the age-old question whether there can be any true morality without religion. The Church holds no; morality, based on convention, human respect, even on ordinary human dignity and decency, cannot withstand temptations and the ordinary

wear and tear of life. Without a religious basis, it inevitably crumbles. This book's study of marriage, for all its sincerity, gives added proof of that revealed and tested fact. One may give all the sane and decent advice in the world to the young people considering marriage; if human advice alone is all they get, marriage is doomed.

It remains only to be said that Catholics, if they are to show forth the beauty of Christian marriage in a world in which that union is becoming progressively degraded, must realize in theory and in practice the necessary, added strength their marriages have through their fidelity, in their inception and throughout their duration, to God's designs, and not merely to the counsel of human prudence. Common sense in matters of compatibility, of mutual self-sacrifice and other matters is necessary; it is not enough. Unless matrimony is spiritualized, it inevitably tends to degenerate.

As for the other religious bodies which consider themselves as Christian, it is to be feared that they have irreparably betrayed the cause of God and of the race. For so many, if not all of them, marriage is no longer a divine institution—if it were, how could man tamper with it? It is for them a thing to be discussed, analyzed, dissected by boards of psychologists, whose recommendations may or may not take religion into account. Until those other religious organizations return to Christ's concept of marriage, it will rot at an accelerated pace. It would be literally to our everlasting shame if the vast majority of Catholics did not preserve (the Church will) the fundamental truth, absolutely imperative if marriage is to *be* marriage, that it is God's plan for the happiness and holiness of the great majority of the human race. Science may and can help; religion is the keystone.

FAMILY ALLOWANCES

ROBERT E. AND FRANCES I. DELANEY

THIS ARTICLE is designed to stimulate discussion of possible American action patterned on the great social experiment of our northern neighbor, Canada. We do not present it as an exhaustive analysis of the subject, or as the perfect plan for family allowances for this country, but we do feel the reader and student—who can see so plainly the gradual decay of the American family—should at least consider a plan which might prevent tragedy to this country.

Most persons desire children, if only as a safeguard against marital instability. Warned by statistics such as those recently quoted in *AMERICA*, to the effect that 66 per cent of the divorces in

the United States occur in childless marriages, we believe it is a fair assumption that the presence of children solidifies a marriage and makes a house a home.

Young couples about to assume the responsibility of having and rearing children will testify to fear concerning the overwhelming increase in economic responsibility. Add to these worries (which have always been there, though contemporary conditions intensify the problem) the tremendous reaction of the average young man in merely readjusting himself from khaki, blue or green to a civilian status; add to that his discovery that shortages exist in everything a family not only desires but requires for proper survival, and you have a citizen who will confess that babies are a worrisome factor about which he does not want to think for a while. Moreover the young couple must combat the drastically effective (even though false) propaganda of leftist writers, prating about security under the Red system. The well-informed reader is aware of the imminent curtailment of the birth-rate in inherently desirable family units, and that therein lies the potential failure of the political, social and economic system of this country.

Today, therefore, is the time to consider the question of family allowances—a subject that has received slight attention as yet from our social thinkers. The system instituted in Canada is another attempt in the western hemisphere to combat the economic problems confronting families today, although in some form or other it is in effect in thirty countries of the world.

Prior to analyzing the Canadian system, it might be well to consider some preceding it. One of the original plans for children's allowances was an equalization fund established about 1800 in the Methodist Church in England. Its main purpose was to prevent childless ministers from gaining preference; it was based on the number of ministers in the various synods and circuits and their estimated financial capacity. As a result of 150 years study, the church, in 1945, was paying \$40 a year per child up to eighteen years of age, and \$60 a year for the last six years of their education.

The Family Endowment Society, started in England in 1918 as a small club, was designed to work out endowments to reconcile the claims of women for "equal pay for equal work" with the claims of married men and children. H. G. Wells and Mrs. Sidney Webb were among the original sponsors, and Sir William Beveridge is a leading member at the present time. In 1925, the Independent Labor Party adopted a state scheme of

children's allowances, and the Coal Commission Report of the same year states it is "one of the most valuable measures that could be adopted for increasing the well-being and contentment of the mining population." In 1926, New Zealand passed the Family Allowances Act providing payments for children up to a certain age. Australia passed a similar bill in 1927, providing allowances for households receiving a basic income.

In France, during the nineteenth century, a few industrialists initiated a plan of extra pay for the heads of families. To avoid discrimination against the hiring of married men, employers grouped together, each contributing to an equalization fund based on the number of his employees, single or married and, from that fund, allowances for children were distributed to the workers.

The totalitarian governments made family-allowance schemes universal. The Nazis instituted the Marriage Loan Act authorizing a loan to a newly married couple, provided the wife gave up her employment. This loan was repayable in equal instalments over eight years, but one-quarter was canceled on the birth of a child. A similar system was instituted in Italy and, by 1940, that government had extended its Family Allowance Act to wives and dependent families. The Soviet Union added a special welfare measure to its social-security program in 1944. Lump-sum grants, ranging from 400 rubles on the birth of the third child to 5,000 rubles on the birth of the eleventh child, are given to children and, in addition, monthly allowances are paid for the maintenance of children up to five years of age.

Eire instituted a Children's Allowance Act in 1944, making weekly payment of two shillings, sixpence to each child under sixteen, after the second one. England and the United States, in wartime, instituted family allowances for members of the armed services. The provisions of our own Army and Navy Act are too fresh to repeat. England added to its system, on which ours was patterned, a plan for distributing foodstuffs to children direct.

Prefaced thus, the Canadian plan is now presented. This experiment is now in operation, but before considering the figures which will be presented, the reader is asked to note the fact that their dollar purchases more than ours.

The basic law (8 George VI, Chapter 40, *An Act To Provide Family Allowances*), familiarly known as the Family Allowances Act, was adopted by the Canadian Parliament in July, 1944, assented to in August, 1944, and became effective on July 1, 1945. This law affects most of Canada's 1,500,000 families and provides for contribution

to the support of 3,500,000 children under the age of sixteen. It provides for monthly payments varying with the ages of children as follows:

Under 5 years	\$5
6 to 9 years	\$6
10 to 12 years	\$7
13 to 15 years	\$8

For a fifth child in the family, the rate is reduced by one dollar; for the sixth and seventh children by two dollars; and for the eighth and additional children by three dollars. The logic of increasing benefits as children grow older is obvious; the logic of reducing benefits for later children is just as obvious to the younger members of a large family, who can write reams about "hand-me-downs."

Eligibility conditions are few. The children must have been born in Canada or must have resided in the country for three years. Between the ages of six and sixteen, they must attend school or receive equivalent training. Grants are paid to the natural parents having custody of any child or, alternatively, to a relative, adoptive parent or foster parent, but not to institutions. Allowances end on the sixteenth birthday, and have a diminishing return for families with incomes of more than twelve hundred dollars. A family earning \$1,800 will be paid only 70 per cent of the full allowance; a family earning \$2,100 will be paid 50 per cent; and one with \$2,900 only 10 per cent. Those with incomes of \$3,000 or over do not gain from the scheme.

An example will, perhaps, best illustrate the arrangement. In a family composed of four children, ages 1, 6, 10 and 13 years, where the family income is \$1,200 per year, payments are \$26 per month. If the family income is \$2,100 annually, the grant is \$13 per month.

It might be noted, at this point, that the law was carefully considered from all angles, for the framers even went so far as to deduct grants paid from the income-tax exemption allowed for dependent children. Section Five of the Act sets forth the purpose, stating:

The allowance shall be applied by the person receiving the same exclusively toward the maintenance, care, training, education and advancement of the child and, if the Minister . . . is satisfied that the allowance is not being so applied, payment thereof shall be discontinued.

Volumes can be written about the benefits of the Act. As stated at the outset, it stabilizes the home, it encourages the fearful to undertake the problem of raising children, and it promotes the healthful growth of children. It supports the family income advocated by Pius XI in two Encyclicals. *Casti Connubii* reads:

In the first place, the wage paid to the working man must be sufficient for the support of himself and of his family.

Quadragesimo Anno repeats the above, and continues:

Every effort must therefore be made that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs. If in the present state of society this is not always feasible, social justice demands that reforms be introduced without delay which will guarantee every adult working man just such a wage. In this connection We might utter a word of praise for various systems devised and attempted in practice, by which an increased wage is paid in view of increased family burdens, and a specific provision is made for special needs.

In addition to other features, it cuts out grants made to children indirectly by others, widows' pensions, Armed Force allotments, etc., and consolidates these into one channel.

Sir William Beveridge, in his 1942 report, saw a system of family allowances as a vital phase of any effective social-security program. Paul T. David, in making his report to the American Youth Commission in 1943, made the following statement:

The active consideration of programs of family assistance cannot be postponed much longer. Families of three or more children are burdensome in present conditions of urban life, particularly in all income groups but the highest. Yet the necessity for an increasing number of such families is so plain that the special costs of rearing children in these families might well be underwritten by governmental action to a very large extent.

Thomas J. Woolter, Jr., in the *Social Security Bulletin* of January, 1946, discusses family incomes and states:

Among families in which both husband and wife are present, more than one-half (55 per cent) of the children are in families with less than the median total family income (\$1,487). This distribution results particularly from the disproportionate number of no-child families with more than the average income and of families with three or more children and less than average income. One-half of the families without children have incomes of less than \$1,563, while one-half of the families with three or more children have incomes of less than \$1,223.

That there are objections to a scheme of this sort is evident. In the first place, with the cost-of-living scale so heavily weighted in certain sections of this country, administration and determination of grants would have to be decentralized. It might be handled in a manner similar to the unemployment-insurance plan. Objections can be expected from the demagogues of the heavily Negro-populated states. The opponents of Federal aid on any occasion will cry "paternalism," "vote-buyer."

However, the reader and student who can see

so plainly the gradual decay of the healthy, robust American family should at least consider a plan which might prevent tragedy to this country, and encourage at least a moderate-sized family unit. The psychological aspects are grave; a nation can be no stronger than its youth. Ultimate benefits accrue to the least and to the best; the opportunity of democracy is extended to all. Indeed, does not the family-allowance plan plead its own intrinsic justice?

ON TWO LETTERS AND A CONVERSATION

BENJAMIN L. MASSE

PERHAPS THE WEATHER is to blame, which at the moment is pleasantly warm and stirring vacation dreams. Or maybe it is the calm which has descended soothingly on the troubled seas of industry. Whatever be the reason, the spirit is sluggish and the flesh is weak. The thought of writing, or even of reading, a solid, closely-argued essay on some aspect of the contemporary madness is more than a man can bear.

Under the circumstances a compromise seems called for, some slight concession to the mortality that weighs heavily on all of us. With the permission, then, of a long-suffering Editor, and begging the indulgence of the reader, I shall depart somewhat from the rigorous laws of unity, coherence and emphasis. I propose to do a piece about two letters—which must be answered anyhow—and a conversation.

THE FIRST LETTER

In the June 8 issue of *AMERICA*, I wrote, apropos of President Truman's demand for anti-strike legislation, that "no law affecting industrial relations has ever been passed in this country, in peace or war, which matches in severity the language of this bill." I compared the powers Mr. Truman wanted with "the totalitarian authority of a fascist or communist state" and said that the proposed legislation would make the President "the virtual dictator of American industry." Although having little stomach for the whole affair, I also wrote that the drastic character of the proposals does not mean that "in the present unprecedented situation, and for a strictly limited period, a grant of such powers may not be necessary and justified." And I went on to question the validity of some of the arguments against the measure, notably the validity of the arguments which assumed that the right to strike is absolute and that

forced labor of all sorts is involuntary servitude.

A learned and high-minded union official, for whose intelligence I have the greatest respect, has written in to protest this stand. On my treatment of the right to strike he comments in this fashion:

The right to strike, you say, is not absolute because it is a freedom that may well be wrongly and immorally used. I agree with you that the right to strike may be, and on occasion has been, wrongly and immorally used. But does that necessarily justify the government stepping in and depriving men and women of a right that comes as near to being "unalienable" as any right can possibly be, the right to dispose of their own persons and powers as may seem best to them? Surely you don't mean to suggest that the wrong use of a personal or civil liberty in itself justifies governmental repression of that liberty.

Before attempting an answer to this argument, I should like to offer a few definitions. By the right to strike I mean the right of workers to engage in a *concerted* work stoppage to correct an economic injustice; or the right of workers to refuse *as a group* to sell their labor to an employer. This right I hold to be a natural or God-given right; hence one neither derived from the state nor capable of being legitimately abolished by it.

By an absolute right I mean one the exercise of which cannot in any way be legitimately restricted. *An unalienable right, that is, a natural or God-given right, is not necessarily an absolute right.* The right to private property, the right to free association, the right to strike are all natural rights. None of them is absolute.

It follows, therefore, that the state has the authority to limit the exercise of these rights when the common good requires such limitation, nor should such restriction be looked upon as a deprivation of the right itself. On the contrary, by prescribing just limitations on the exercise of these rights, the state is acting as their friend and protector, not their enemy and destroyer.

The answer, then, to the questions raised by my correspondent is clear. I do not believe that anything justifies "the government stepping in and depriving men and women . . . of the right to dispose of their own persons and powers as may seem best to them." I did not say this. Nor did I "mean to suggest that the wrong use of a personal or civil liberty in itself justifies governmental repression of that liberty." It was clear from the context of my article that there was question of limiting the *exercise* of the right to strike, not of *abolishing* the right itself.

This distinction is not a new idea, or one unknown to labor leaders. The members of unions of government employes voluntarily abdicate the exercise of their right to strike and say so specifically in their constitutions. And the unions them-

selves think nothing of limiting the exercise of the individual's unalienable right to work. The closed shop certainly restricts the right of men and women to "dispose of their own persons and powers as may seem best to them." If the exercise of the right to strike cannot be abridged by a government to preserve the common good, by what authority do labor unions, for the private benefit of their members, limit the exercise of the individual's right to work?

My correspondent then takes up the question of conscripting workers and proceeds as follows:

The labor draft would not be involuntary servitude, you say, because the men would be working for the government. But is involuntary servitude any the less involuntary if it is servitude to the government? Yet men are drafted to fight; why not to run locomotives as well, you ask. Don't you think this argument is a very dangerous one?

And he goes on to ask whether I am suggesting that "military authoritarianism be made the model for industrial relations, even in times of emergency."

There are really two questions here: 1) has the Federal Government, in a state of national emergency, the right to conscript citizens, employers as well as employes, to work *for it* under military discipline? and 2) would conscription under these circumstances be involuntary servitude?

My answer to the first question is "Yes"; to the second, "No."

The reason for the affirmative answer to the first question lies in my conviction that there is a parity between drafting men to fight and drafting men to work. If the government can coerce its citizens, at the risk of their lives, to defend the country against an enemy from without, it can force men to mine coal or run locomotives to avert a domestic disaster. The latter is the lesser demand.

I do not believe that such coercion constitutes "involuntary servitude" under the Thirteenth Amendment, since the Supreme Court has defined involuntary servitude as forced labor for a *private* employer. President Truman was careful to rule this out. Under his plan, the profits of the seized industry, for which labor and management would be conscripted, would go to the U. S. Treasury.

My critic asks: "Don't you think this argument is a dangerous one?"

Perhaps it is. But that is not the important point. The important point is to establish clearly the moral rights of individuals and groups in society, together with the rights of government. If these are known and respected, the menace of totalitarianism can be avoided, even though the government, in an emergency, may be forced to

exercise far-reaching authority. If they are not known, a democracy can easily slip into totalitarianism in a perfectly legal way, as happened in Germany, or by way of domestic strife and anarchy. Those who are frightened by the dangerous anti-strike powers asked by President Truman should ask themselves whether, in the event the government were helpless to deal with work stoppages which threatened economic disaster, our democracy would not be still more seriously endangered.

THE SECOND LETTER

This one came from a dedicated professor of economics in one of our Catholic colleges. Referring to a remark I had made about the necessity of education for workers, the correspondent writes:

There is not only "a lack of an educational program in many unions," but also a frightful side-stepping of managerial education on matters of social morality in our Catholic colleges. A boy, as you probably know, can secure a degree in commerce or engineering at many Catholic colleges without even glancing in any adult fashion at the social encyclicals!

The writer thinks this is a pretty sour state of affairs and suggests that I do ten articles in an effort to reform the planning of Catholic colleges for postwar times.

Being just a working journalist and somewhat out of touch with Catholic education, I am in no position to judge the validity of this criticism, much less to write any articles on the subject. I am under the impression, however, that our colleges are doing more along this line than they used to do, and perhaps some of our readers can verify this. Certainly the need to educate Catholic employers, present and future, is great—greater, probably, than the need to educate workers.

THE CONVERSATION

Among labor writers he is respected for his wisdom and fidelity to fact. He is a reporter's reporter. Although not a Catholic, he began the conversation by saying that the Catholic Church recognizes communism as its worst and most dangerous enemy, and all over the world is locked in mortal conflict with it.

I admitted that this was true, adding that, long before the rest of the world was awake to the danger, the Popes had exposed communism as a cruel and barbarous delusion, the enemy of God and of man, a threat to human liberties and to civilization itself.

He admitted this and praised the perspicacity of the Vatican. He had a difficulty though. It was one thing for the Popes to write wise encyclicals;

another thing for Catholics, clergy and laity, to develop effective programs of action. It was his impression that the Church in this country was doing a poor job, acting as if communism were not the menace the Popes have said it is, or fighting it with the wrong people, or with astonishing ignorance of pertinent facts and key personalities. This last point he illustrated with a story.

"During the General Motors strike," he narrated, "I was invited by a friend of mine to visit a certain priest, the pastor of a large, influential parish. The talk quickly got around to the strike, and I wish you could have heard the man. He excoriated the strikers, the CIO, the whole labor movement. But his worst invective was reserved for Walter Reuther, leader of the GM strike. Walter was a demagog, a subversive radical, a Red Communist and ought to be deported to Russia.

"Now you and I know that Reuther is one of the strongest anti-communist forces in the CIO, a favorite whipping-boy of the *Daily Worker*. At the very time that priest was attacking him, Walter was preparing his campaign to oust the Communists from the United Auto Workers. He was getting ready for the convention to be held at Atlantic City. This pastor was no help to him.

"My criticism, then, of the Church's struggle with Communism, at least in this country, is this: it is not intelligent and well informed. If it were, I do not believe that an influential priest could make a mistake on such a critically important matter as Walter Reuther's anti-communism. Why do ecclesiastical superiors, who realize the danger of communism, permit ignorance like this to exist?"

I answered at great length, pointing out that "the Church" is a big word, covering a lot of things; that just as star differeth from star in glory, so bishops and priests differ from one another; that though all are opposed to communism, not all understand it equally well, either in theory or practice; that being busy men they frequently learned of the world from a hasty survey of the daily press, and that one could get some queer ideas of the CIO and its leaders from that press. (This last was a gentle jab at him.) And I added that unless he wanted the Church to exercise totalitarian controls over priests and laity, telling them what to say on every conceivable matter, and with what words, he would continue to meet pastors who looked upon Walter Reuther as a Communist and made other preposterous judgments.

We parted in peace, but he went away, I am sure, unconvinced. He still thinks we are doing an amateurish job.

LITURGICAL ODYSSEY

JAMES B. WELCH

IN 1941, before the crisis and gloom of a world war had darkened the national perspective, I wrote of a choral society founded in a New York City Catholic high school which could serve as a model for other schools. I described how thoroughly the musical idiom permeated the life of these students; how, in the local park, these boys and girls gathered to sing songs sacred and secular, sixteenth-century motets, madrigals and modern compositions of note.

Four and a half years have gone by. The girls who were trained to sing religious and secular music with a lyric, flute-like tone have grown older. Smart and yet modest are these young ladies, brought up to know the beauty of a life of music and liturgy, the one synonymous with the other. The young men have traveled over the face of the globe. There are two DFC's, Purple Hearts, Bronze Stars, Presidential Citations. There is a gay assortment of campaign ribbons. Corporals to Captains they range in rank. Wherever they went, their past experience was useful in the curtailed liturgy of the battle-front Church.

One young man, former soloist for Father Finn, who had sung on occasion with Lawrence Tibbett, was a "top-kick" who promoted interest in sung Masses. Another, in the South Pacific, led an orchestra, directed the choir on Sunday. On the spur of the moment, Christmas Eve of 1943, a chaplain on Hawaii asked for a volunteer to sing the Mass. Without music, with only the aid of the words, a former chorister obliged. At old St. Augustine's in Manila another assisted a badly depleted Filipino tenor sector of the Orient's oldest Catholic church.

Wherever they went, there was a demand for their services. Amid the cannonading and chaos of the Ardennes Bulge one young chorister sang a succession of Masses from midnight to dawn on the Feast of the Nativity, 1944. At the beginning of one of the Masses the lights went out, leaving the tired, bedraggled soldier struggling with the liturgy from memory. In sheer desperation, minus the *Liber Usualis*, on a quasi-festive Noël, with rumors of parachutings and penetrations, with clouds of gloom over serious reversals, in the dark and cold of a dreary winter night, this young American could remember only the *Kyrie* from the Requiem Mass. Fortunately for him, before the *Gloria* the organist scurried to the sanctuary to secure a candle to illuminate the text.

On that same Christmas Eve the director, now a Captain, was beginning a rendition of carols

with an all-soldier choir. Pietro Yon's setting of *'Twas in the Moon of Wintertime*, the carol of St. John Brébeuf written for the North American Indians, was sung for the first time to French and Americans in the venerable cathedral of Chartres. Songs of "the great Manitou" and "*la petite Marie*" were intermingled with *Resonat in Laudibus*, *Jesu Bambino*, and Father Finn's triumphal Noël, *Alleluia*.

At midnight, as the last great boom of the largest of Chartres' sonorous bells rang loud and clear, GI's proceeded down the center aisle, singing to the 6,000 members of the congregation an ages-old refrain in Gregorian Chant, *Puer Natus in Bethlehem*.

Here it was that past met present. Catholic culture, centuries-old, kept pace with a technological age which in defense of ideals as old as Christianity had flown these lads across thousands of miles. Chartres cathedral, denuded of its glorious windows, was host to Americans in a never-to-be-forgotten liturgical scene.

In contrast, examine the pretty pieces sung to the audiences attending the annual spring concerts of the Catholic colleges in the larger cities. You will find an assortment of trivia which even in the secular world is looked upon as second-rate. It would seem that, in the main, our higher institutions are content that their students can sing at all.

What about the Catholic masters? Is there a Catholic institution of higher learning that can lay claim to having a unit-expert in the rendition of the great composers of polyphony—or the works of Mozart, Beethoven and Bach based upon the liturgy? Perhaps the polyphonic composers are outmoded. No intelligent person will suggest without blushing that they are too difficult. Perhaps Gregorian is only an interesting historical form. But if we hold to these theories we have retrogressed. Catholic education, watered-down to suit a pallid, mediocre taste, is failing in one of its greatest missions, which is, above all, to perpetuate Catholic culture.

Perhaps I can point up a moral. Last evening the DFC's were returned. The veterans of Guadalcanal, of missions over Tokyo and Berlin, those who fought in the battle of the Bulge, those who sweated at Guam and Saipan, were home. They sat down to sing as they had sung all over the world, in a perfectly natural way, with the spiritual quality, the simplicity, the sincerity and the wonderful universality that should always mark the Catholic.

The first song they sang last evening?—the *Kyrie* from the *Missa Brevis* of Palestrina.

THE PEACE CONFERENCE

EDITORIAL

SMALL GAIN THOUGH IT SEEM in the face of the compromises made to win it, the decision of the Big Four Ministers that the peace conference may act under its own rules is a significant one. It was feared that Russia, by insisting that the Big Four make the rules, intended so to limit the freedom of action of the assembled nations as to render impossible any discussion or revision of the agreements the Big Four have already reached. This has, for the moment, been forestalled, and 21 nations to meet in Paris on July 29 will not be faced with *faits accomplis* of the Foreign Ministers.

This is a crucial point. It is not precisely the decisions that have now been reached on such explosive issues as Trieste, the south Tyrol and others that makes them danger spots; it is the semblance of numbing finality with which they have been announced. The embitterment Italy now feels, for example, would be in no small measure alleviated if that country realized that decisions now adverse to her would be subject to progressive examination. The way for such procedure is now opened, and for this the American delegation at Paris deserves no small meed of praise.

That Mr. Byrnes and his colleagues clearly saw a connection between the freedom of the coming peace conference from predetermined rules and the possibility of revision of the treaties, is shown by his statement in the *New York Times* for July 5. It is there asserted that the American delegation will go to Paris on July 29 "with an open mind on the vital problem of providing for a formula in the treaty structure that would permit the eventual revision of the pacts, should that be deemed advisable."

Article 14 of the United Nations Charter was designed, said Mr. Byrnes, to provide a way to facilitate necessary changes by such peaceful means; but it is a vague provision, and this frank statement of policy by our Secretary of State will doubtless encourage other delegations at Paris to urge for clearer and more definite means for the revision of treaties.

It is interesting and significant to note how this statement of American policy coincides with Papal thinking for the requisites for a just peace. In his famous Peace Points, first stated in 1940, the Pope declared:

And since it is so difficult . . . for human weakness to foresee everything and to assure everything at the time of drafting of peace treaties . . . the establishment of juridical institutions which would serve to guarantee the loyal and faithful carrying out of terms and, in case of recognized need, the revising and correcting of

them, is of decisive importance for honorable acceptance of a peace treaty and to avoid arbitrary unilateral ruptures and interpretations of treaty terms.

This agreement between Papal statement and American policy is but another piece in the cumulative evidence that the Pope speaks for democratic freedom of discussion against totalitarian muzzling of discussion.

N. E. A. AND FEDERAL AID

THE National Education Association recently held another convention and as usual talked about and passed resolutions favoring Federal aid to public schools. This year the acute teacher shortage put a trump card in its hand. But the trump was tossed off on a partner's ace.

Here is the way the hand was played. The shortage of teachers is due almost entirely to poor pay. The only way to raise salaries and end the teacher shortage is by persuading Congress to pass the Hill-Thomas-Taft Federal-aid bill, S. 181.

Now one main thing was wrong in the playing of this hand. The Hill-Thomas-Taft bill would not end the teacher shortage: first, because factors other than inadequate pay are more than a little responsible for the low estate of the teaching profession; second, because the Hill-Thomas-Taft bill, as reported out of the Senate Committee, is not aimed principally nor substantially at increasing teachers' salaries. Rather it is aimed at "more nearly equalizing educational opportunities" for children in the poorer States and in the poorer areas of the wealthier States.

Salaries in New York State are the highest in the nation. Yet the shortage in this State is as great as anywhere. A little over a year ago a survey was made in New York City to determine main reasons for retirements and resignations from the public-school system. The survey showed up these reasons: ill health (18 per cent); mandatory retirement or near it (16 per cent); the "Activity" method of teaching (15 per cent); oversize classes, clerical burdens, etc. (12 per cent), and so on. Only 1 per cent gave "better opportunity to work outside teaching profession" or low pay as a reason.

The N.E.A. should change its tactics. For 18 years it tried to get Congress to give the country a Federal Department of Education. Since 1936 it has concentrated on getting any kind of Federal-aid bill to public schools passed. If it would take an all-American view at long last and sit

down with educators representing all the children of all the people—children in private as well as public schools—it could get a Federal-aid bill passed of such generous proportions as to raise the standard of the teaching profession and equalize education for all children, without regard to class, color, creed or school attended.

LAW IN THE WOODSHED

FOR A SAGE, paternal and timely warning administered to his colleagues of the American Bar on the need and virtue of corporate self-discipline, our Attorney General is hotly taken to task by the National Lawyers' Guild, presumably committed, like himself, to the defense of fundamental freedoms under law. Scoffing at the very idea of menace to our institutions from "Communists, outside ideologists and small groups of radicals," and "insulted" by the suggestion that a trip to the organization's "woodshed" might prove more salutary to budding revolutionaries in the ranks than the purge or excommunication—a desperate if sometimes solemn and majestic family device—the Guild is raging for a fight. For whom and what? For any lawyer's right to violate his oath? For every liberal's right to call the law an enemy or obstacle, and level against it all the weapons in the arsenal of "due process"? For Clarence Darrow's gospel that the only justice a lawyer knows is a verdict for his client?

The Guild had better settle for the spanking. We shall establish our claim to moral leadership at the conference tables of the Nations-to-be-United in the measure that our jurists and lawyers sincerely try to practise what they proudly preach. The American Bar Association has just submitted to UN the draft of an international Bill of Rights, embodying the best features of our inherited political theory and the best fruit of our legal and social experience. Is the NLG prepared to sponsor it, fingers uncrossed? If American justice cannot match abroad the prestige of American wealth, power and ingenuity, the fault lies not with our creed and our codes. It lies squarely on the conscience of a legal brotherhood blessed—and burdened—with the responsibility of vigilant, persistent, even reverent discipline in the service of justice to which it summons the fine flower of our youth. Fear of the woodshed, as Attorney General Clark implies, has kept many a boy from trifling with, or tangling with, the sovereign law that has no purpose save to keep him free.

REALISM AND RUSSIA

PROMINENT for a long time among New York's dramatic critics was Mr. Brooks Atkinson. If the war had not come along in 1941, he might still be assiduously attending first nights and regaling readers of the *Times* with the doings of Manhattan's theatres. But the call of war was strong and, with the blessing of his employers, Mr. Atkinson deserted the theatre in 1942 for the more exciting life of a foreign correspondent. He went first to China, where, among other things, he wrote a very misleading dispatch which thoroughly muddled the ideological waters and caused much mischief. After what must have been a superficial investigation, he informed the American public that the Chinese Communists were not real Marxists at all, but only radical agrarians thirsty for New Deal reforms.

Since the days of his noviceship in China, Mr. Atkinson has learned a lot and gone a long way. Back from Russia, where he spent eight months as Moscow correspondent of the *Times*, he has just completed a series of articles on the Soviet Union which deserve a high rank in contemporary journalism, and ought to be widely read.

Like many of his predecessors, Mr. Atkinson left Moscow with the kindest feelings toward the Russian people. He found them hard-working, practical, friendly and courageous. For their Government, however, he confesses little respect, calling it "the dictatorship of the thirteen members of the Politburo of the Communist Party." This dictatorship rules with an iron-fisted, tyrannical hand and has reduced the workers "to totalitarian slavery that includes the mind as well as the back." It is composed of "commonplace men who have had no experience of democracy at home and are confused by manifestations of democracy abroad," men who rule by secrecy, deceit and violence and who hold "the vicious doctrine that the end justifies the means."

With Stalin and his gang, Mr. Atkinson contends, we cannot deal in terms of friendship. "The most we can hope for," he writes, "is an armed peace for the next few years." To the Russian leaders Marxism is not merely a political or economic theory, but a religion; and according to its dogmas communism and capitalism are irreconcilable enemies and can live together only "in an atmosphere of bitterness and tension."

Mr. Atkinson's articles will give little comfort to the "one-world-get-along-with-Russia" school of thought. With obvious regret he advocates that we use the reactionary method of opposing Soviet power with our power, because "the spirit of the

Soviet Government is fundamentally reactionary." This frank return to power pressure, according to the former dramatic critic, will not lead to war in the immediate future, for at present "the Russians do not want to defy the rest of the world"; they "do not want to let loose the whirlwind that might blow up another war."

We recommend these articles, which ought to be reprinted in pamphlet form, to befuddled liberals like Senator Pepper, to the State Department, to the whole mushy-headed tribe of fellow-travelers. A small dose of realism will do all these people a lot of good.

CATHOLIC FELLOWSHIP

A PETITION urging Catholics to join Congregationalists in asking withdrawal of Myron Taylor, President Truman's personal representative at the Vatican, was approved a few weeks ago by the General Council of the Congregational Christian Churches meeting at Grinnell, Iowa. The petitioner appealed to the "American tradition of separation of Church and State."

The request was politely worded, but obviously pointless. The separation of Church and State has nothing to do with what appears to be simply a practical measure on the President's part to maintain contact with persons or agencies helpful in relief and other humanitarian work. That such is his object is clearly enough indicated by his declaring to a visiting Protestant delegation that the personal representative will be withdrawn once the peace treaties are concluded.

An occurrence in itself trifling, like this odd request, may, however, point up a badly forgotten truth, which concerns the welfare of Congregationalists quite as much as it does that of Catholics or any other citizens.

The solidity and practicality of the Vatican's work for peace—during and after the war—is much too little known, even by Catholics. (AMERICA expects soon to publish an article dealing rather thoroughly with this matter.) And there is a kindred fact which it is high time for the U. S. Government to recognize. The sense of fellowship in the Catholic Church is an agency rapidly growing in tremendous effectiveness for international peace.

You will notice we say *sense of fellowship*. Actual fellowship, communion, Catholics enjoy with one another all over the world by the very nature of the Church. But it is when the fellowship becomes conscious of itself, when Catholics not only are, but *know they are*, one another's associates in Christ's Mystical Body, that this com-

munion in the Church begins to generate its vast power for binding together the "nations of the world sundered by the wound of sin" (Prayer for the Feast of Christ the King).

Some instances taken from recent events in Europe show what this means in practice.

When the armistice was declared on V-E day, French soldiers started rejoicing in the German city of Speyer. Some of the Catholics among them thought there ought to be a *Te Deum* in honor of the event. The proposal was put up to the Commanding Officer; but he did not feel he could be much use, since he was a Protestant and had no experience of *Te Deums*. "Why don't you go to the Catholic bishop," he said, "and get his advice?"

The delegation which approached the bishop felt quite dubious as to what might be the bishop's own sentiments on such an occasion. But his cordial manner dissipated all doubts. "Of course," he said, "you can have the *Te Deum* in my cathedral, and I will preside at the function myself. Moreover," he added, as an afterthought, "you soldiers probably haven't much of a choir, while the Speyer cathedral choir is one of the best in Germany. I shall be delighted to have them lead in the chant, provided the general public are invited to attend." And attend they did: the old German Emperors' fine Romanic Cathedral of Saints Mary and Stephen in Speyer was packed by the populace, eager to give thanks to God for the termination of war's agony.

When the horrible captivity of Dachau was finished, the German priests and the French priests who had been confined there—so we are informed—clasped hands before parting and vowed to God that never, never again would they allow anything to separate their hearts and minds. And German clergy and French clergy will meet in Alsace this summer, in study seminars, to share knowledge and experiences denied them during the war. Many similar instances could be alleged.

The sense of Catholic fellowship is no hothouse plant. In every corner of the world it is every day thrusting deeper roots, burgeoning into more brilliant flowers. It is a world movement growing every day in power and significance, and only a fevered mind will read political schemes into what is simply a natural outgrowth of Christian teaching and Christian consciousness. The non-Catholic religious bodies have plenty of work to do for their own members and along with Catholics for the peace of the world. It is time that they cease from pointless recriminations and rejoice with us over every sign that our Government recognizes any force for the healing of the world's wounds.

LITERATURE AND ART

"SEEING, THEY MIGHT NOT SEE"

THOMAS L. O'BRIEN

IT HAS BEEN SAID BEFORE in these columns that one dominant cause for the mediocre quality of most Catholic verse is lack of vision. It would be helpful to qualify that lack of vision, to analyze it, and show just where the lack is, concretely.

In every great poet there is an urgency, an inner demand to say what he has to say. That urgency to express has its rise in a twofold source.

The first is the half-natural, half-developed creative instinct. It is an inner drive, an interior thirst which will not allow peace until there be a sharing of the good that resides within the self with those who are outside. It is selfishness on the highest level, purged of all the narrowness and opprobrium that usually encrust that word. It is not seeking gain for the self. It is seeking to share the self, to unite the self on a very high level with what is not the self. It is the ageless, timeless, endless human struggle to defeat the essential loneliness of being.

This sense of urgency can be, and usually is, shared by all who continue to write or paint or compose. It is an essential thing; it is natural to all men. It finds expression in various ways; hobbies, homes, children. But its poetic expression is being stifled with alarming consistency by a distorted sense of values that tends toward a selfishness in its constricting, dingy sense of self-seeking.

Catholic verse writers, by and large, have this essential urge. It has resulted in some nice work. But the dominant reaction to work which is motivated exclusively by this one urge alone is: "I can take it, or leave it alone." It is amusing, titillating, sometimes startling on a highly individualized, circumscribed level. But it makes little or no impact. It leaves no seed in the reader's soul to be warmed and nurtured in the sunshine of recollection and brought to the rich flowering that the life-juices of the reader's soul can give it. More frequently than not, it is a gem, sparkling, finely cut, attractive—and dead.

The second source for artistic motivation is discovery. Browning is reputed to be a difficult poet. If one examines his work carefully he will find that there is no difficulty in *what* he says. In fact, precisely there lies his difficulty: *what* he says is essentially simple, forthright. The *way* he says it is so concentrated, so charged with urgency, that one is bewildered when he sees the apparent disparity between the simple pedestrianism of the usual Browning idea, and the tense, significant medium in which he embodies that idea. Under the influence of this concentrated expression the reader says: "He must have something great here. That simple idea I see must be only the surface." And the search for the non-existent levels of piercing wisdom goes on in ever-increasing confusion.

The secret of Browning's intensity lies in this: what he says he discovered for himself. And because he discovered it by himself, he saw and felt deeply that it filled a need in his own personality. Consequently it meant much to him—so much that it brought a genuinely poetic power into concen-

trated focus, which resulted in poems which are notable by their impact.

The same is true of several significant modern poets. Joseph Auslander is a prominent example of an intense poet, one to whom his own discoveries mean much. William Carlos Williams in his late poem, *Russia*, shows the same quality. All he actually says is: "Russia, thou art a disappointment to me!" Yet the intensity of his own discovery is communicated to his verse, and gives it that, at least, to recommend it. Dylan Thomas has discovered something about birth and death, two very old realities. But he came to them with a need, and by his own insight has found that they fit somehow, albeit cloudily, into the total picture of the cosmos. He discovered a certain symbolism in them.

Catholic poets have a major problem on their hands. What is a blinding, thrilling, breath-taking discovery to another is small change to the average informed Catholic. Death has always fitted into his program of living. The symbolism of death is something that he has woven into the fabric of his thinking at every Mass he attends, almost every sermon he hears. Suffering holds no fascination for him; his problem of suffering is solved, at least on the level of ideas. He knows that the God-Man has taken suffering to Himself and, by His infinite reaction to it, has incorporated it into the integral pattern of human existence somehow. That the Catholic does not clearly understand just how, is not enough to bother him. He *knows* that there is no fundamental problem there, threatening his ultimate well-being. He knows that life and death have met in battle, and that life has conquered. His only problem is to bring the ideological solution of pain close to his heart, and make it operative within the closed circle of his own experience.

All the great problems of life—justice, love, hope, creation on all its levels—all these and more have been solved for him, as problems. He may experience individual cases of injustice; he may fall in love; he may be tempted to despair. But these are all individual, personalized experiences and, when joined with the urge to express, result only in an individualized, personalized piece of work.

Catholic poets have their main difficulty in a strangely paradoxical problem—they *know too much!* But what they know, they know in the wrong way. They have never, or seldom, been led to appreciate the problem to which their knowledge gives adequate answer. Whether or not that is a desirable thing is beside the point here. What is important here is this: no Catholic poet will ever become truly significant until he re-lives his knowledge in terms of the needs which that knowledge fills; until he actually experiences what that knowledge has brought him. Because, only when a need has been created or becomes conscious, then filled, is the advent of new knowledge so warm, so meaningful, that it makes a total impact on the whole personality, and thus becomes proper matter for artistic expression.

At the risk of belaboring an old, old theme, we must return once more to education. For friend Wordsworth to the contrary notwithstanding, the average poet, good or bad, is a product of the schools.

It is incontrovertibly true that Catholic education in this country is largely cast in one pattern—that of "from the answer to the problem answered," or merely "answers."

Whether it is catechism on the lowest levels, or grammar with its paradigms, or mathematics, or philosophy, or theology, it is always the *answer* that comes first in the classroom. Under the better teachers, the problem which has already been answered is then presented in a significant way. Under the worse teachers (and the percentage of good teachers is not a source of triumphant joy), there is never a problem, either before or after.

As a result, the average educated Catholic lives his life on answers, never quite sure just what problem they are answers to. The obvious consequence of that system is a carelessness regarding the staggering treasures of those answers the six-year-old moppet can lisp truths that would founder the intelligence of the average "seeker" today, and with absolute *sang froid* turn again to her dolls or her speedster. And the budding intellectual of the Catholic school can discourse learnedly in terms which he did not invent, which he too often does not understand, on ideas and concepts that have staggered an Augustine, a Thomas, in their inception.

The finished Catholic intellectual (O fateful word, "finished!") is in the same boat, to coin a phrase. He knows the accepted terminology better; he is a little more graceful in his adaptation of his ready-made answers to his individual problems; a little more tolerant, perhaps, of those who do not share his answers. But, as far as my personal experience with Catholic intelligence goes (and I do not speak beyond that), they are for the most part almost totally oblivious of the *meaning* of their answers, the *reality* that lies behind the words they use. Their answers are cold when placed in the great human drama of living. Indeed, to use the phrase, "great human drama of living," is to run the proximate danger of being neatly spitted on a polite sneer.

"Why all the hoopla?" they tend to answer. "After all, there are only two or three really important things about this business of living, and they have been taken care of. Relax!"

Well, there is really nothing to say to that. It is an answer. It is correct, deadeningly correct. Nevertheless, the attitude it expresses will never bring out poets. And that is the point of discussion here.

For poets must have a deep, interior meaning to what they know. Things, ideas, truths must come to them hot, vibrant with the terrible urgency of having been lived and known on the deepest level possible to human knowing. If they come neatly wrapped in the cellophane of someone else's mind, they remain just that, gift-packages to be stored carefully away so they can be adroitly disinterred in time for the donor's next visit. The only problem they offer is the storage problem, which is a discouragingly individual, selfish one.

I personally have met very few Catholic intellectuals who would not have trouble stifling a yawn if you were to quote St. Paul to them: "O the depth of the riches of the wisdom and the knowledge of God: How incomprehensible are his judgments, and how unsearchable his ways!" There is nothing really difficult about such things, don't you know; we have the answers right here, see?

That is because few of us have thought about the Incarnation the way Origen thought about it; about the Trinity the way that Augustine thought about it; about Christ the way Thomas thought about Him. We have never been thoroughly enough educated to realize that these dogmas of the faith we accept and love are actually answers to problems that have tortured the human spirit ever since the first lady failed in Eden.

Consequently, it is not surprising to see that there is little or no significant poetry being written on the Catholic level—not even on the human level by Catholics, because poetry

must be important; and, according to a fallacious understanding of humility, many Catholics are under the impression that human beings are, after all, not so very important. They forget one of the more pressing doctrines revealed in Christ's life: that God Almighty thought human nature so important that He *joined* that nature, complete and entire, to the Absolute Godhead in the person of Jesus Christ; so important that He did not hesitate to sacrifice that God-Man to the savagery of warped human beings in order to save those very human beings themselves from their own warpings.

Someone has said and, unfortunately, left in a vacuum: "All knowledge is summed up in Jesus Christ." How very, very true! For the truth of Christ is so penetrating that it sheds its piercing warmth on every other truth, and lends that truth a significance so great that one can only shudder when he sees the careless way we Catholics give the back-of-the-hand to so many human truths.

And that is why it is a vital problem for those interested in Christ to do what they can to revive some real poetic instinct in American Catholics. Not because poetry is the end-all of our existence—there is only one—but because when poetry dies, there dies with it much of that penetrating vision which sooner or later would go to the heart of all truth—Christ; a vision that sooner or later would do much to bring the electrifying clarity and warmth of that central Truth to our strange and shattered heap of human knowledge and make it one again, and beautiful.

SOMETHING NEW IN THE BOOK LOG

AS THE BOOK LOG has been appearing monthly in AMERICA, it has, to date, offered the following services. It has listed the reports of some fifty Catholic book dealers throughout the country on the ten books that have been most popular during the month; it has added each month an individual bookstore's vote on ten books of lasting value, as distinct from monthly popularity; it has recorded the monthly selection of the Catholic Book Club.

This month we include for the first time the monthly selections of the Catholic Children's Book Club. Our readers will perhaps welcome some facts and figures about that newest of Catholic book clubs. Begun only a year ago, it has already attracted over 2,000 members and they are, we have good reason to believe, satisfied members, for the selections they have received have been of high standard: two of the CCBC's selections, for example, won high awards in the Spring Book Festival sponsored by the New York *Herald Tribune*, and two others got honorable mention.

Another reason for the satisfaction is that subscribers have got good value, if we may slither onto that mundane level. The average retail price of books in all the four age groups has been \$2.17; subscribers get the books for \$1.65—a saving, our statistical department tells us, of twenty per cent.

By adding the CCBC selections to the Book Log, we widen the service of that survey. Now you can turn to that page every month and be introduced to reading for all the family, from the picture-book age up through the 'teens and into adult reading.

If you are one of the parents who agree with us that the devouring of the so-called comics is rather a pernicious business, the Book Log's introducing you to the CCBC may enable you to say what one parent writes: "Our son feels that he is receiving one of the best gifts of his young life . . . and it is a distinct pleasure to see him deeply absorbed in the reading of good books."

H. C. G.

BOOKS

PERSONALITY AND ENVIRONMENT

FACING YOUR SOCIAL SITUATION. AN INTRODUCTION TO SOCIAL PSYCHOLOGY. By James F. Walsh, S.J. The Bruce Publishing Co. \$2.75

THIS IS A STRAIGHTFORWARD PRESENTATION, from the scholastic point of view, of the basic concepts of social psychology. The author stresses situational effects on individual behavior rather than the reverse, as can be seen by consulting the table of contents. After an introduction and some hints on study habits, he gives seven chapters dealing with the following topics: precise definitions; historical development; the scholastic view on the sensory-rational nature of man; the social situation; factors which constitute (form) the situation, such as suggestion, imitation, invention, projection and identification; classes of reactions to the situation, such as cooperation, accommodation, compromise, competition, crime; features which exercise control over situations, namely morale, leadership, propaganda, crowds, mobs, regimentation, public opinion, leisure time; and finally a lengthy chapter on the standardized situations, namely the family, school, church, workshop and the state. A short concluding chapter refers to the factors which make up the total personality and depend upon social situations, among which are attitudes toward life, and character.

The author wisely points out, in contrast to so many other scientific writers who treat of the limitations set by our environment, that unless a person has definite principles of conduct to guide him in the various situations, he will make blind adjustments. The student is advised to realize his place in society, after attaining a "sense of personal worth and a habit of painless social adjustment"; that true greatness consists in character, which is the basis for a balanced personality.

Several points are worthy of praise in this book. Although the author views the socializing process more from the angle of the "situation affecting the individual," he calls attention to the fact that the social situation itself is the effect of individual striving. In fact, he puts the matter succinctly when he says: "the behavior and not the nature of the individual is modified by group life." The charge surely cannot be made against him, as it has been made against scholastics, that he denies the effect of environment on the development of social personality while laboring to defend the free will of man. The author gives a wealth of historical and philosophical references and an interesting account of the origin of "rugged individualism." He is especially to be commended for his definition of Catholic culture (p. 13); for his vindication of something more than selfish motives "for going to church" (p. 180); for his delicate handling of the problem of authoritarian regimentation, the war "instinct," and the functions of the church and school.

Sometimes the author's allusions to philosophy are too brief and, as a result, certain passages make very difficult reading. An instructor well versed in psychology could probably make clear to his class how unconscious motives (p. 38 and 44) can be admitted, and yet that Britt is in error when he says: "man because of his conditional response mechanism is influenced unknowingly by his past experience" (P. 38). One can scarcely tell from this book whether or not Gestalt psychology has anything in its favor.

The phrase "stereotype fixed in the brain" seems a poor one for describing an attitude (p. 48). The next brief paragraph on "relativism" and "psychologism" adds very little to the author's view on attitudes. The chapter on historical

development strikes this reader as having very little to do with the history of "social psychology." It rather treats the history of ethics. The present reviewer questions the author's use of the word "motive" as "that which moves man to act." Authority could be cited against the greater suggestibility of women as compared to men. Koehler (Kohler) ought to have a different spelling. The weakness of personality-tests ought rather to be placed in their ill effects upon very suggestible persons who fail to realize that the norm to which the adjusted person is compared is merely a statistical average and not a particular immutable-ideal person. Much more space might well have been devoted to attitudes and emotions.

V. HERR

"LITTLE RED SCHOOL HOUSE"

EDUCATION FOR RURAL AMERICA. Edited by Floyd W. Reeves. University of Chicago Press. \$2.50

WHEN THESE UNITED STATES declared themselves an independent nation, farming occupied the energies of the vast majority of Americans. Only the few—the merchants, artisans, professional persons—lived in cities. One hundred and seventy years of national development, however, have changed the picture. Today farming and agricultural pursuits occupy little more than a fifth of our people. The rest find their livelihood in industry, commerce, the services and professions.

But Americans did not move to cities or urban areas in the same proportion in which they gave up farming as a means of subsistence. It is fortunate they did not do so, for an almost exclusively urban culture would be a national tragedy. Though no longer primarily agricultural, America still remains largely rural. In 1940, non-farm people totaled 27 millions. Added to the families and individuals actually engaged in agriculture, these non-farm rural dwellers give us a total rural population of 57 millions, or 44 per cent of the total population. That fact has great significance for the future of our country.

Urban populations do not multiply themselves. At present birthrates they cannot even maintain their numbers. For various reasons, not all of them connected with morals, the future population of our country, and to a considerable extent its leadership, will come largely from rural areas. Though birth control and certain socio-economic factors gradually drive down the rural birthrate, surplus and mobile rural youth will continue to maintain urban population for years to come. When they cease to do so, national growth will be at an end. The character of tomorrow's America, therefore, depends appreciably upon the formation of rural youth. For that reason the quality of rural education is of vital importance to the country as a whole.

In the summer of 1944 there was held at the University of Chicago a Conference on Education in Rural Communities. The papers read at that conference, together with an introductory chapter by the editor, constitute the present work, *Education for Rural America*. It is the outcome of a sincere desire to discuss critically and with some comprehensiveness the problems facing rural education throughout the United States. Among the contributors there are, as would be expected, several educators from the University of Chicago. Also included are papers by the agricultural economist, Theodore Schultz; the authority on rural library service, Leon Carnovsky; E. R. Bowen, of the Cooperative League of the U.S.; and by representatives of the Tennessee Valley Authority, the National Education Association, the Michigan State College of Agriculture, the Michigan State



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This volume contains several hundred meditative passages taken from the Cardinal's writings. With slight changes of text, the extracts are converted into prayers or reflections leading to prayers. The book selects chiefly from the *Plain and Parochial Sermons* and thus offers the best of Newman's remarkable style.

Compiled by DANIEL M. O'CONNELL, S.J.

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THE PRESENT POSITION OF CATHOLICS

The famous, hundred-year-old classic, edited for college classes and for private study. Cardinal Newman's nine lectures on religious prejudice were delivered in England in 1851. They make up a volume marked by humor, satire, brilliant analysis, and unequalled style. *Lectures on the Present Position of Catholics in England* is a work that serves as a highly successful introduction to Newman because it does not labor under the handicap of abstract and close thought, or remote topics, or purely academic issues. This edition contains forty pages of valuable notes by the editor, DANIEL M. O'CONNELL, S.J.

\$2.00

AMERICA PRESS PUBLICATIONS

Farm Bureau and Junior Farm Bureau and, finally, of the Farmers Educational and Cooperative Union of America. Consequently, the education of rural youth, both formal and informal, receives consideration from a wide variety of viewpoints. If we might point out one limitation of this otherwise excellent collection, it is that the problems of religious education for rural youth should have been discussed. In building a better rural America we cannot afford to overlook the need for education along religious lines.

Rural education suffers from numerous handicaps. As distances are great, special transportation facilities become imperative. The number of school children per thousand adults is so much higher than in cities that financing adequate education cannot be managed without outside aid. One consequence of just these two factors is the continuance in many regions of the "little red school house" long after its inability to do a thorough job became evident. Today, of approximately 189,000 rural schools in the United States, nearly 108,000 are one-room schools. Not more than 10 per cent of the rural schools have as many as 6 teachers and 200 or more pupils. The deficit of certified teachers is alarming, and runs over the 100,000 mark. All the deficiencies are not in rural schools, of course. These few facts, however, emphasize our failure to grasp the importance of proper educational opportunity for rural youth.

Today, as a necessary safeguard against arbitrary government action in either the national or international sphere, stress is placed upon widespread participation in government. We rightly regard such participation as essential to the preservation of democratic ideals. Yet, in contemporary society, intelligent interest in domestic and world affairs bears a direct relation to the educational opportunities generally available. Rural youth is being slighted. To correct this deficiency is neither luxury nor act of benevolence. Rather it is the part of justice and wisdom. WILLIAM J. GIBBONS

VIRTUOUS SKEPTIC

DICKENS, DALI AND OTHERS. *Studies in Popular Culture*. By George Orwell. Reynal and Hitchcock. \$2.50

MR. ORWELL IS A MAN we Catholics ought to get on reading terms with; for he is very definitely on our side. He is what Chesterton used to call the good agnostic, and what Mr. Lewis, in his latest novel, casts in the shape of McPhee, the virtuous skeptic. Moreover, he is a portent of the growing European rapprochement between the Socialist and the Christian idea; and he is that tonic thing among Left Wingers, a man who applies his healthy skepticism to his own collectivist theories, has savagely lampooned the Soviet in *Animal Farm*, and has the mother wit to see that most "revolutionaries are potential Tories, because they imagine that everything can be put right by altering the shape of society; once that change is effected, as it sometimes is, they see no need for any other."

Evelyn Waugh, who has turned out the most perceptive British review of Orwell, says he belongs to Edmund Wilson's school of the humanism of the common man. While there is something in this attribution of resemblance, it is more than a trifle misleading. Aside from a stern Puritan morality which can state that one "ought to be able to hold in one's head simultaneously the two facts that Dali is a good draughtsman and a disgusting human being," his actual prose qualities have more of the earlier Mencken's blunt forthrightness than the *New Yorker* critic's prunes-and-prisms intonations.

The full-dress essays on Dickens and Kipling, while good, are neither so original nor so sound as the papers on Koestler, thriller-fiction and boys' weeklies. In fact, the Dickens essay, for all its general truth, is riddled with incidental errors which make the true Dickensian squirm. But Orwell on "popular culture" has well nigh no peer in contemporary criticism. AMERICA readers, who followed with interest the various articles on the sociology of comic strips which that magazine has printed over the past few years, will be especially interested in his study of the mental hygiene of penny dreadfuls which, he thinks, has deteriorated since the days when Holmes was a chivalric Quixote and Raffles a cricketeer cracksman. He makes a particularly grave charge against much recent American detective fiction and the threepenny "Yank Mags," shipped to Britain, in crumpled state, as ballast, of which a few "go in for straight pornography, but the great majority are quite plainly aimed at sadists and masochists." If Mr. Orwell reads what passes nowadays even for the more reputable contemporary historical novel and, above all, if he frequents the immediately current Hollywood melodrama, he will find regrettably copious material for a follow-up article on the same theme.

CHARLES A. BRADY

A FEW BRASS TACKS. By Louis Bromfield. Harper and Bros. \$2.75

AN OLD PROFESSOR OF ECONOMICS once remarked that anyone who dares to invade the field of economic literature ought first to submit to a course on the history of economic thought. If the instruction did nothing else for the tyro, it would serve to show him that what he wants to say has all been said before, has been said better and to greater advantage.

Louis Bromfield is a modern Physiocrat without knowing it. By profession a novelist and an author of best sellers, he now moves into the field of economics because he feels that the need of an economic bible is urgent. He vigorously defends the ability of the human race to solve its own problems by its innate capacity for good and prosperous living, and scores those who would stultify human ambition with the bureaucratic restrictions of governmental panaceas. He feels that agriculture, not industry or finance, is the basis of a healthy economy. He pathetically urges us to conserve our natural resources and to develop our agricultural potential, for in these accomplishments alone will we find true prosperity. He engages in long tirades against the modern cliff-dwelling of urban life and sounds the battle-cry: forward to the farm.

One can find a whole lot in Bromfield's analysis with which to agree. But one will also be disappointed if he looks to Bromfield as the architect of a new order. We have the suspicion that Bromfield would like to turn back the pages of history and is confused by the realization that history moves forward. We like his emphasis on the advantages of agricultural civilization, but do not look to agriculture to assume, for that reason, a larger share in production or in our way of life. His condemnation of urban life is not without merit, but we believe "suburbanization," not farming, to be the hope of the future. We do not agree that the New Deal made superficial monetary reforms the essence of its program, and the scanty understanding of the role and function of organized labor is to be regretted.

His condemnation of Lend-Lease and his opposition to the British loan is rather partisan, due in great part to the author's underestimation of the importance of foreign trade, even for the United States. He oversimplifies the economic basis of the two World Wars, and the unilinear assertion

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As Bishop Dubuis' life unfolds before us, we also see a picture of pioneer America. Claude Dubuis, in his almost ceaseless visitations of his vast territory, traveled on foot or on horseback, spent a night in a treetop with the waters of a surging flood within inches of his feet, was captured several times by marauding Comanches, lived through droughts and cholera epidemics. And all this was not in the long, long ago; Bishop Dubuis died in 1895. But those were pioneer days in Texas.

This volume, the life of CLAUDE DUBUIS, Bishop of Galveston is not only a chapter in American Church history; it is likewise a chapter in the history of the United States.

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that democracy is a luxury for wealthy nations is intolerable. So much attention is given to inflation that one wonders whether the author ever heard of deflation. Bromfield errs when he considers the ideal of Christian civilization to be some sort of anarchy with only a minimum of government necessary, and it would not be amiss for him to learn a few ethical brass tacks himself if he expects his readers to approve, as he seems to, the Russian federation of Eastern Europe as a contribution to economic prosperity and international peace.

GEORGE KELLY

NO BETTER LAND. By *Laban C. Smith*. The Macmillan Co. \$2.75

THIS IS ONE of the most refreshing and altogether satisfactory novels to appear in a long time. Its characters are decent human beings, its locale a Wisconsin farm, the time 1906.

Abel Elliot, stone-blind as a result of a stroke ten years before the story begins, is still the most respected man in the countryside. Every detail of the running of his prosperous farm is Abel's personal concern. From his rocking-chair he directs the work of the hired men on his land and guides the destinies of his six sons and three daughters. He does both with wisdom, kindness and justice, but finds the response of the children to such treatment less predictable than that of the farm.

Abel's wife, Marie, is stern, hard-working, ambitious. She lacks Abel's gentleness and understanding. Her aim is education for all the children so that none will have to stay on the farm and work as she has worked. Abel, on the other hand, feels that the farm life is the best life—with or without education. In the end, of course, the children make their own decisions, uninfluenced by parental experience or parental plans.

There is not a great deal of plot, but the reader is never bored as he lives with the Elliot family through two or three crucial years. There is plenty of drama, humor, suspense.

The author, Laban C. Smith, reveals an intimate knowledge of life on a Middle-Western farm. There is wonderful accuracy in his presentation of the look and feel, the sound and smell of things. But rarer than his skill in evoking atmosphere is his understanding of human nature. Abel and Marie and their children are all real people—as different from one another as members of a family frequently are—but each a believable and consistent character.

It is a relief, when surfeited with novels glorifying crime and perversion, and peopled with neurotic, amoral victims of uncontrollable "urges," to meet this sane, God-fearing family. Even Atlant, Abel's daughter, and George, her fiancé, know their sins to be sins and feel both shame and remorse. It is unfortunate that the author includes so much profanity in the conversation even of the youngsters. If this is a true portrayal of the speech of these people, one feels this could have been suggested without the constant repetition of phrases which are the only blemish on a fine book.

It is good to read of a time and a place in which strength, self-respect and fair dealing were American characteristics.

MARY BURKE HOWE

SECRETARY OF EUROPE: THE LIFE OF FRIEDRICH GENTZ, ENEMY OF NAPOLEON. By *Golo Mann*. Yale University Press. \$4

FRIEDRICH GENTZ BEGAN his profitable career as a philosophical young Prussian writer on such lofty topics as justice and liberty. At the age of thirty he was recognized as the most gifted political writer in the German language, and even in London his essays began to attract attention.

Gentz was nearly always in moral difficulties and, as editor of the *Historisches Journal*, found himself in financial difficulties as well. At this painful juncture he made the acquaintance of the British Ambassador in Berlin who, in the era of the French Revolution, was fully cognizant of the power of public opinion. Lord Grenville was informed that diabolically clever French propaganda should be opposed at all costs, that Gentz was a competent writer, and that the expenditure of a few hundred pounds on Gentz would help to keep Continental thought in the proper ideological channels. Grenville received the suggestion favorably, and thereafter Gentz received money at irregular intervals from London.

It is not surprising that Gentz became a most persistent foe of Napoleon, although Dr. Mann, the youngest son of Thomas Mann, asserts that Gentz was paid only to express his own independent views. It may be observed that if Gentz ever weakened in his opposition to Napoleon, the arrival of a draft from London may have helped to bolster his faltering resolve. By his letters, essays, articles, reports and advice, Gentz did as much as any civilian to bring about the downfall of the Corsican adventurer.

The victorious allies chose Vienna as the meeting place for an enormous congress of diplomats and, by acclamation, Gentz was chosen as its secretary or chief of protocol. He wanted an eminently conservative and European doctrine. This presupposed a community of Christian states, united by and pledged to the observance of laws binding upon all. The Congress did not fulfil Gentz's highest aspirations, but to have established a state system that gave promise of durability—this was as much as could be expected of any one political generation.

In later years Gentz developed a simple loathing for men and affairs. An eye for an eye and a tooth for a tooth became his motto. He recognized no other. "It is as old as the world," he said, "and as valid for states as for individuals."

Dr. Mann has written a well-balanced but somewhat pedestrian biography of a political rake whose originality consisted in raising the composition of political essays and newspaper commentaries to an art, and in polishing a memoir as though it were a poem. JOHN J. O'CONNOR

We regret that in last week's review of Most Worthy of All Praise, by Vincent P. McCorry, S.J., we named the publisher as McMillan. The publisher is The Declan X. McMullen Co., 225 Broadway, New York.

WHO'S WHO

ROBERT E. and FRANCES I. DELANEY were married in July, 1943, while she was a teacher in Delaware and he was a Major in the Coast Artillery. They now have two children and live in Scarsdale. Mr. Delaney practises law in New York City.

JAMES B. WELCH's experience with choirs, both as soloist and as coach and director, covers a lot of territory. His peacetime associations include the Paulist Choir and the St. Nicholas of Tolentine High School (the Bronx, New York); during the war he worked with various groups in Georgia, England, France and Germany.

THOMAS L. O'BRIEN, S.J., is completing his theological studies at Alma College, Alma, Calif.

REV. VINCENT HERR, S.J., is professor of psychology at Loyola University, Chicago.

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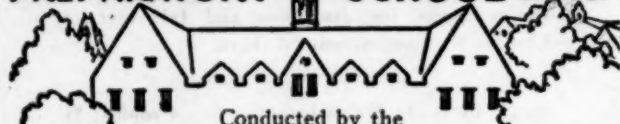
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THEATRE

TIDBITS OF 1946. If life becomes more amusing as we grow older, as Andrew Lang declared in *Ballade of Middle Age*, it also becomes more confusing. As life runs downhill, certainties vanish and perplexities increase. Take, for instance, theatrical nomenclature. In my salad years the variety shows of the Keith, Orpheum and Pantages circuits were called vaudeville. Now the same type of show is called an intimate *revue*, but the only difference between i. r. and vaudeville that I discern is the price. Popular vaudeville used to cost from fifteen to fifty cents per admission, while tickets for "high class" shows were scaled from a quarter bottom all the way up to a top of a dollar for choice seats. An intimate *revue* may cost from \$3.60 to \$6 per orchestra chair, depending on the prestige, or gall, of the producer.

Among my poignant memories is the recollection of the Christmas afternoon when I wrenched \$1.50 from my salary, three-quarters of a day's pay, to take the girl I was courting at the time to see a show at The Palace. In those verdant years The Palace was America's dream theatre. The ambition of every vaudeville actor was to achieve star billing on the Palace marquee, and every young man wanted to take his best girl there more often than he could afford. Taking my girl to The Palace did not further my matrimonial intentions. World War I came and I was drafted. Before my first furlough the lady had married a handsome sergeant and they lived happily ever after.

I said that I can see no difference between the old vaudeville show and the current intimate *revue* except the price. On second thought, I recognize another difference. Vaudeville got along without a master of ceremonies, but in an intimate *revue* the m.c. is an important man, the cohesive element that gives the show a semblance of unity. In *Tidbits of 1946*, presented, by Arthur Klein in The Plymouth, Lee Trent is m.c. and the best of his profession I have ever seen. The participants in the ceremonies he masters descend from good to lousy. If the same acts had been billed in Loew's Lincoln Square in 1912 it would have been the unanimous opinion of the gallery customers that they had been cheated out of the fifteen cents they paid at the door.

If you want the details, which are slightly morbid, here they are. Profane words and suggestive lines, while not conspicuous, are probably frequent enough to offend the sensitive ear of Aunt Hattie, from Pillbox, Idaho. Aunt Hattie may be amused by Joey Faye's clowning—I wonder why—and diverted by the Africander folk songs as Marais and Miranda sing them. Songs of the veldt and songs of the prairie are so similar that it is hard to believe their origins are thousands of miles apart, and the latter will remind the lady of her little gray home in the West.

Aunt Hattie's New York nephews and nieces will be thrilled by the precision tap-dancing of The Debonairs, and the novelty songs of Muriel Gaines will, as they say in Harlem, bring them down, meaning that Miss Gaines is on the ball. As for the rest of the show, the most charitable thing one can say about it is to say nothing. The sketches were written by Sam Locke, according to the program, and the same gentleman directed the production.

Since utter imperfection is as difficult to achieve as its positive opposite, *Tidbits of 1946* is not wholly without merit. Physicians who specialize in cardiac cases can recommend it to their patients without fear that they may be overly excited. I might also mention that the production offers a safe retreat from the heat wave. The Plymouth is air-conditioned and nobody will work up a sweat applauding the actors.

THEOPHILUS LEWIS

FILMS

THE LIFE OF MOTHER CABRINI. Devotional films are rare enough to suggest that only an event as universally important as canonization makes them feasible. This biography of the sainted nun who enriched the religious and social life of her adopted country with convents, hospitals, orphanages and schools is a reverent tribute to Mother Cabrini and testimony to the faith which motivated her zeal. The Reverend Cletus McCarthy, O.F.M., provides an intelligent commentary to the dramatization of the principal events of her life, and newsreel clips add historical value to the screen document. Directed by Aurelio Battistoni, with La Cheduzzi portraying our first citizen-saint with sympathetic artistry, it is a strong exposition of practical spirituality for audiences of whatever faith. In passing, it is unfortunate that such a picture should have been limited by finances and production facilities. *The Song of Bernadette* proved that hagiography is not without appeal to general audiences. And if a million-dollar budget could make the charmingly apocryphal *Bells of Saint Mary's* a success, it might be worth a daring producer's while to raise a bold banner for genuinely profound religious feeling. But this will probably await Catholic philanthropy; unfortunately, Hollywood is realistic about everything but the ultimate realities. (*Roma Films*)

OF HUMAN BONDAGE. This expensive remake of Somerset Maugham's ugly and unintentionally moral story is an illustration of Hollywood's interest in real life. The yarn about the artistic young man who is obsessed by an amoral waitress has lost its impact, and even its period setting does not wholly account for the impression that it is dated. The maimed medical student blights his life for love of a Cockney waitress who prefers sportier companions. When she finally dies, miserably, he resumes normal life with the daughter of an eccentric friend. The repulsive romance must be interpreted as pathology or nonsense, and in either case the sordid literalness of this naturalistic novel is far removed from ordinary human sympathy. It is moral enough in its invitation to disgust at the wages of sin, but Edmund Goulding's direction emphasizes the merely theatrical aspects. Paul Henreid, Eleanor Parker, Alexis Smith, Edmund Gwenn and Patric Knowles are featured in a production for adults with strong stomachs. (*Warner*)

DEAD OF NIGHT. The easy solution of this excursion into the occult leaves it on the level of weird entertainment, notable only for its being well contrived. The plot is episodic, hinging on an architect's business call at an English estate where he finds the personages of his dreams. His prescience gives rise to a series of psychic adventures, typical of which is a ventriloquist's surrender of his personality to a dummy. Individual scenes were made with different directors, and Cavalcanti's name is perhaps best known for this sort of Continental trickery. Michael Redgrave dominates a uniformly good British cast. This is very good adult entertainment with the appeal of novelty. (*Universal*)

HER ADVENTUROUS NIGHT. A slightly irrelevant title masks a moderately amusing story of a child whose precocious imagination involves his parents and his school principal with the credulous police. The boy tries to avert punishment for a school misdemeanor and ends by solving an old murder. John Rawlins keeps events at illusory speed, and Dennis O'Keefe, Helen Walker and Scotty Beckett help to spin out the broad comedy. Adults will find this on the lower half of double bills. (*Universal*) THOMAS J. FITZMORRIS



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PARADE

FISSION GALVANIZED THE NEWS. . . . A few hours after the nuclear fission shot cosmic heat and tremors through Bikini lagoon and island, the OPA fission commenced pouring social heat and shocks through the shuddering USA . . . Strange, unexpected behavior patterns emerged . . . In the far-off Bikini lagoon goats that were supposed to float upward in the form of vapor were found in an unvaporized state munching unvaporized hay. . . . In the USA, the price ceilings in some areas shivered and cracked; in other sections the ceiling rolled with the OPA fission blasts and emerged, like the goats, poker-faced and serene . . . In the Midwest, an apartment-house owner announced he was reducing the rents . . . A Southwest wholesaler sliced downward his price for butter . . . From the Far West came word there would be no advance in the price of feathers for Indians' headdresses. . . . Contrariwise, in a New Jersey court the fine to be paid be traffic violators shot up from five to seven dollars, the judge exclaiming: "No more OPA." . . . A Newark baker who needed 350 bags of bread-flour to stay in business had to trade his 1946 automobile, worth \$1,450, to get the flour.

Accompanying the double fission of Bikini and the OPA was considerable social tumult . . . When a two-day brawl ended in Los Angeles, one man had lost the top of his chin, the other the end of his nose . . . A Chicago husband was enjoined by a court from throwing lighted matches at his mother-in-law. . . . In New York, a burglar broke into a drug-store, swallowed some sleeping tablets, started snoring. Police found him slumbering on the drug-store floor, took him to the station house still asleep. . . . The general picture of the week, however, was by no means totally dark. . . . There were spots of lighter hues. . . . Optimism was observed. . . . In New Mexico, a veteran in search of a house for his wife and children offered as a gift to anyone who would sell him a house a round trip by air to Los Angeles and three days with all expenses paid at a hotel. . . . The older folks seemed especially optimistic.

Organizations seemed to be alert. . . . The national office of the Widows' and Widowers' Club issued a statement that was definitely not complimentary to the young girls of today. . . . The Society for the Preservation of Cigar Store Indians, with chapters already established in Cleveland and Miami, dispatched its secretary on a nationwide tour to set up branches in every large city. . . . Speaking to reporters, the secretary said: "Who does not remember how in his youth the Cigar Store Indian proudly adorned every tobacco store? But now he's abandoned, tossed into the cellar or thrown on the ash heap. Our nation has forgotten the glory of the Cigar Store Indian, but the new organization I belong to is seeking to gather up all the braves and put them in a place of honor, in a museum, if possible." . . . Formerly, the secretary revealed, there were 100,000 Cigar Store Indians in the United States. Today, but a corporal's guard survives. . . .

Gone is the Cigar Store Indian; gone also is the era which begot him. . . . In his day, the separation of religion from education had not had time to produce its full disastrous effects. . . . Divorce was in its infancy. . . . Callous indifference to religion was far from common. . . . The Cigar Store Indian gazed down on a people who were to a much greater extent than today a Godfearing people. . . . The Cigar Store Indian may not be so sorry that he has passed on.

JOHN A. TOOMEY

CORRESPONDENCE

THE PALESTINE MANDATE

EDITOR: The Palestine situation is serious. It is likely to be the spark that will cause the third worldwide explosion. Therefore it were well to use one's head as well as one's heart in discussing the plight of the displaced Jews of Europe. Rabbi Elmer Berger, realizing this, protested against "the use of the agonies of war to achieve a Jewish State" (*The Jewish Dilemma*).

This introduction was prompted by the letter of Mr. Gabriel Wechsler in *AMERICA* (June 29) *re* Transjordan. It is true that the "mandate given Britain for Palestine included Transjordan." But Article 25 of the Mandate permitted "the Mandatory to postpone or withhold provisions of the Mandate" from the Trans-Jordan. This Great Britain did by the will of the League of Nations, which declared (1923) that "the following provisions of the Mandate for Palestine [those relating to a Jewish homeland] are not applicable to the territory known as Trans-Jordan. . . ." Hence, when Britain set up the independent Trans-Jordan state, she carried out the will of the League of Nations.

The Zionist protest against this, which misled many friends of the Jews, was so unsound that their friend, Secretary Byrnes, said: "After a careful study of the matter, the [State] Department has found nothing which would justify it in taking the position that the recent steps taken by Great Britain with regard to Trans-Jordan violate any treaties . . ."

"He that judges without informing himself to the utmost that he is capable, cannot acquit himself of judging amiss" (Locke).

Boston, Mass.

DAVID GOLDSTEIN

OCCUPATION PERSONNEL IN GERMANY

EDITOR: I just finished reading Father Gardiner's article, "Why the U. S. Occupation Is Losing German Youth," in the June 15 issue of *AMERICA*, and I feel obliged to write to you a few lines of appreciation.

You mention the city of Aachen, where I was born and where I had been a leader of Catholic youth for many years and in a number of functions. At one time I was for a term elected *Bezirksleiter* (a lay leader) of the DJK (*Deutsche Jugendkraft*) for the city district, comprising at that time some 1,200 active sportsmen well organized into many teams for handball, football, gymnastics, summer sports, etc., along parochial lines and playing several matches each season. I founded the first Catholic Pingpong Association in Germany, only to dissolve it after one year because of the political situation.

A nephew of mine wrote me recently about the rejuvenation of Catholic youth activities at Aachen.

To your criticism of the attitude of Washington in filling jobs in the American Civil Administration of Germany I can perhaps offer a practical example. In March, I personally filed an application with the War Department (Civil Service Commission Questionnaire) for a position—not caring what kind of a job it will be, as long as it pays to take care of my four children (I am a U.S. citizen, wish at least \$3,000 income and expect to graduate in August from City College Bus. School with a B.B.A., accountancy, age 41). However, I never received an answer. I do not know what their reasons are. Maybe there is an abundance of applicants preferable on the basis of veteran status, etc.

There certainly is a need for personnel familiar with the social structure as well as with pre-Hitler political parties and organizations, neither of which seems to be the blessing of most of the present American officeholders in Germany, if we may believe the reports of our own correspondents, amongst whom not the least is Anne O'Hare McCormick of the *N. Y. Times*.

New York, N. Y.

JOHN BRUEHL

HELP FOR STARVING INDIA

EDITOR: India is facing stark famine. Experts say that *ten to twenty million persons* face certain death from starvation before the year is out. India could pay for food, but owing to the worldwide food shortage she cannot obtain even her minimum need in foreign markets. Domestic crops have failed because of a succession of catastrophies—a cyclone, a tidal wave and the failure of the monsoon rains. Foreign purchases depend on Combined Food Board allocations, but since commitments already made to UNRRA for other countries are not being met, how can further allocations be made for India?

Only private action can help to save the lives of these people, and that means food from America. Unlike other foreign countries, there is not a single private agency working in the United States specifically for Indian relief—nor do Indians have relatives here who can send food packages, etc. The War Relief Services of NCWC have just allotted a first food shipment for India—five hundred tons of wheat, to be distributed by Archbishop Roberts, S.J., of Bombay. This is just a trickle compared to the actual need (estimated at 2 million tons this year).

Will you please send money at once to one or more of the Mission Organizations listed below, to be used in buying powdered milk and eggs, rice, canned baby foods and other concentrated foodstuffs for the starving people of India? \$12.54 will buy enough powdered milk to make 120 quarts of liquid milk for babies. Other foods cost in proportion. Freight charges are very low for shipments in bulk (\$10 for 250 pounds). Please send what you can right away today! Indicate that your donation is in response to this appeal and is to be used for Indian Relief. Send contributions to one of the following:

The Medical Mission Sisters, 8400 Pine Road, Fox Chase, Philadelphia 11, Pa.; Patna Mission Service, 1110 South May Street, Chicago 7, Illinois; Holy Cross Fathers, Bengal Mission, Catholic University, Washington, D. C.

Committee of Catholics for
Richmond Hill, N. Y. Emergency Food Relief to India.

CAPUCHIN FATHERS OF PARIS

EDITOR: The Capuchin Fathers of the Paris Province are badly in need of food—especially canned meat and coffee. They also need soap. It would be a great act of charity to send them these gifts. The parcels can be addressed to any one of the three following names: The Rev. Father Provincial; Rev. Father Denis; Rev. Father Damien: all at 26 rue Boissonade, Paris 14, France.

The Paris Capuchins have had three of their convents entirely destroyed.

New York, N. Y.

WINIFRED MOULTON

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VETERAN with M. A. wishes to teach English or History in college or junior college. Recently returned from service in five European countries and studies at Biarritz American University. Write to Hubert A. Gerrety, 432 W 38 St., Ashtabula, Ohio.

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WANTED—TEXTBOOKS for all grades, first to college, school supplies, books, magazines. Please help us reopen Mission School destroyed by war. Rev. Godfrey Lambricht, Catholic Mission, Nueve-Vizcaya, Philippines.

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THE WORD

MANY A STURDY immigrant word coming into English from its native land has become weak and sickly in the journey. Such a word is "apology," whose English meaning is only a shivering shadow of the idea of defense which it denoted in its ancestral land. "Sympathy," "condolence" and "compassion," likewise, are words which grew feeble on their passage into English. All too often the compassion which Christ speaks of in the gospel for the sixth Sunday after Pentecost means nothing more to the modern mind than a sentimental regret or a soulless philanthropy.

It meant much more than that to Francis de Sales who, in a memorable description of Our Lady on Calvary, uses the word literally. "Through her condolence she had the same sorrows that her Son suffered; the same passions through compassion . . ." She really entered into Our Lord's sufferings, participated in them, actively and intimately sharing His anguish. Augustine, in defining mercy as an affection of the soul whereby we are afflicted with another's sorrow, uses the word "*compassio*."

Our Lord's mind on the matter shines through the parable of the traveler set upon by thieves, stripped, robbed, beaten and left half dead (Luke 10:30). Probably the priest had regrets when he saw the victim, but he passed by; the Levite, too, might have been appalled at the poor man's condition, but he looked the other way and went on. But the Samaritan "as he journeyed came upon him, and seeing him was moved with compassion" (Luke 10:33). He actually shared the grief of the stricken man, put balm and bandages on his wounds, lifted him gently to the back of the beast, carried him to the nearest hostelry and made arrangements for his convalescence.

More striking than any similitude, however, were Christ's daily actions. He was "moved with compassion" for the blind man (Matt. 20:34), for the suppliant leper (Mark 1:41), for the widow of Naim (Luke 7:13), for all who came to Him in faith and need, like the Magdalen whose feast we celebrate on Monday. "I have compassion on the crowd" (Mark 8:2). He was the "God of compassion" (Ps. 85:15) of whom Paul was to write: "For we have not a high priest who cannot have compassion on our infirmities, but one tried as we are in all things except sin" (Heb. 4:15). From that very fact the Apostle draws the message of hope: "Let us therefore draw near with confidence to the throne of grace."

But it is not enough to admire the compassion of Christ; as Augustine says, imitation is still the best form of devotion. "Every action . . . every word of Our Savior, Jesus Christ, is a pattern of virtue and piety," St. Basil reminds us.

The need of compassion in a suffering world is evident. But, generally speaking, we reserve our compassion for occasions of great grief. Nonetheless its daily diminutives, Christian courtesy, thoughtfulness, sympathy with another's point of view, understanding, selflessness, should always walk with us. In a loud, brash, discourteous world, Christ Our Lord would still stand out, one of the Fathers remarked, as "*curialissimus*," the most gentlemanly of men, considerate, self-effacing, refuting by His manner the heresy of egoism.

Egotism forever contemplates a mirror; compassion and its derivative virtues look out a window, quick to see sorrow and to share in it, alert to the needs of others rather than their own. Compassion is not mere sentimentality, not a dispiritualized "Golden Rule," nor a convention endorsed by Lord Chesterfield or Mrs. Emily Post. It is a virtue preached and practised by the Christ who is Our Redeemer, Our Master and Our Model.

WILLIAM A. DONAGHY

AMERICA'S JULY BOOK-LOG

CATHOLIC BOOK DEALERS

Reporting the returns sent by the Catholic Book Dealers from all sections of the country on the ten books having the best sale during the current month.

Popularity of the ten books listed below is estimated by points, ten for mention in first place, nine for mention in second, and so on; the frequency in the "totals" columns, the relative position by the boxed numerals.

TEN BEST SELLING BOOKS

- I. Road from Olivet—Murphy
- II. Brideshead Revisited—Waugh
- III. Mystic in Motley—Maynard
- IV. Too Small a World—Maynard
- V. Wartime Mission in Spain—Hayes
- VI. This Night Called Day—Edwards
- VII. I Chose Freedom—Kravchenko
- VIII. The Divine Pity—Vann
- IX. The Great Divorce—Lewis
- X. The New Testament—Knox

BOOKS OF LASTING VALUE

The Marian Book Shop of Providence, R. I., selects as its choice of the ten currently available books which have proved over the years to be of most lasting value, the books listed below. The roster of reporting stores gives the ten books that are popular month by month; this individual report spots books of permanent interest.

The asterisk indicates that the book has appeared in the Book-Log's monthly report

Boston—Jordan Marsh Company
Boston—Pius XI Cooperative
Boston—Matthew F. Sheehan Co.
Buffalo—Catholic Union Store
Cambridge—St. Thomas More Lending Libr.
Chicago—Marshall Field & Co.
Chicago—St. Benet Bookshop
Chicago—St. Thomas More Bookshop
Cincinnati—Benziger Bros., Inc.
Cincinnati—Frederick Pustet Co.
Cleveland—Catholic Book Store
Cleveland—G. J. Phillipp & Sons
Dallas—Catholic Book Store
Denver—James Clarke Church Goods House
Detroit—E. J. McDevitt Co.
Detroit—Van Antwerp Catholic Library
Erie, Pa.—The Book Mark
Hartford—Catholic Lending Library
Holyoke, Mass.—Catholic Lending Library
Los Angeles—C. F. Horan Co.
Louisville, Ky.—Rogers Church Goods Co.
Milwaukee—The Church Mart
Milwaukee—Holy Rosary Library
Minneapolis—Catholic Gift Shop
New Bedford, Mass.—Keating's Book House
New Haven—St. Thomas More Gift Shop
New Orleans—Catholic Book Store
New York—Benziger Bros., Inc.
New York—The Catholic Book Club
New York—P. J. Kenedy & Sons
New York—Frederick Pustet Co.
Oklahoma City—St. Thomas More Book Stall
Philadelphia—Peter Reilly Co.
Portland—Catholic Book & Church Supply Co.
Providence—The Marion Bookshop
Rochester—E. Trant Churchgoods
St. Louis—B. Herder Book Co.
St. Paul—E. M. Lohmann Co.
San Antonio—Louis E. Barber Co.
San Francisco—The O'Connor Co.
Scranton—Diocesan Guild Studios
Seattle—Guild Bookshop
Seattle—The Kaufer Co.
South Milwaukee—Catholic Book Supply Co.
Spokane—DeSales Catholic Libr. & Bookshop
Vancouver—Vancouver Ch. Goods Ltd.
Washington, D. C.—Catholic Library
Westminster, Md.—Newman Bookshop
Wheeling, W. Va.—Church Supplies Co.
Wichita—Catholic Action Bookshop
Wilmington—Diocesan Library
Winnipeg, Canada—F. J. Tonkin Co.
TOTALS

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26	20	22	20	15	16	11	13	13	15

1. Companion to the Summa*
Walter Farrell, O.P.
Sheed and Ward
2. Reed of God*
Caryll Houselander
Sheed and Ward
3. Brideshead Revisited*
Evelyn Waugh
Little, Brown and Co.
4. World, Flesh and Father Smith*
Bruce Marshall
Houghton Mifflin Co.
5. The Power and the Glory
Graham Greene
The Viking Press
6. Out of the Silent Planet
Perelandra
That Hideous Strength
C. S. Lewis
The Macmillan Co.
7. Saint Teresa of Avila*
William Thomas Walsh
Bruce Publishing Co.
8. Gilbert Keith Chesterton*
Maisie Ward
Sheed and Ward
9. Augustine's Quest of Wisdom
Vernon J. Bourke
Bruce Publishing Co.
10. I Chose Freedom*
Victor Kravchenko
Charles Scribner's Sons

The Catholic Children's Book Club's July selections:

- Picture Book Group**
Merrylegs, the Rocking Pony
Paul Brown
Charles Scribner's Sons
- Reuben and His Red Wheelbarrow
Alice Dalgliesh
Grosset and Dunlap
- Intermediate Group**
Arabian Nights, Collected and
Edited by Andrew Lang
Longmans, Green
- Older Boys**
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- Older Girls**
Gift of the Golden Cup
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